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***Impressions (from a New Zealand perspective)
of the history of the IDS and its Symposia***

The inaugural International Dostoevsky Symposium in Bad Ems, West Germany in September 1-5, 1971, dedicated to the sesquicentennial anniversary of the birth of F. M. Dostoevsky, saw the founding of the International Dostoevsky Society (IDS). As a participant at that symposium, I have been invited to contribute some personal thoughts and observations on the IDS from a distinctive New Zealand perspective: “The History of the IDS (and of its regional expressions) is going to be a significant part of the history of Dostoevsky studies”. Addressing me in my role as the New Zealand Representative of the IDS, the invitation continued: “it would be really important to have a memory or an article from you – as one of the founders of the IDS and as the senior rep of Oceanian Dostoevsky studies [...]. The Dostoevsky community needs more voices from its beginnings and from crucial moments of this history”.

I have shared some views on earlier occasions about the IDS¹ – intended as an international forum for the study of the life and works of F.M. Dostoevsky, and I feel duty-bound to attempt to set down some further impressions on this 50th anniversary of the Society’s existence, that also marks the bicentennial anniversary of Dostoevsky’s birth in 1821. But I know in advance that it will be an impossible task to fulfill and give the topic justice. The IDS was created and has flourished for the last 50 years thanks to the voluntary work and dedication of countless outstanding individuals from many countries of the globe inspired by what Dostoevsky and his works have meant to them and to world culture. Their names and input should be recognized and acknowledged, but that, unfortunately will be impossible for me to do, especially from my distant ‘outsider’s’ perspective from Aotearoa, though nevertheless an unattainable ideal to strive for!

1 I was invited to say a few words about the first IDS Symposium at the Plenary Opening of the XV IDS Symposium in Moscow in 2013: “Приветствия XV Симпозиума Международного Общества Достоевского”, Москва, 2013. See also: Ирен ЗОХРАБ, “Восприятие Достоевского писателями и священнослужителями Новой Зеландии”, *Достоевский. Материалы и исследования*, т. 20 (Санкт-Петербург, Нестор-История, 2013), с. 420-438.

Most of us interested in the history of the IDS would have read the contributions on various aspects of the society's past in recent issues of *Dostoevsky Studies. The Journal of the International Dostoevsky Society, New Series*, vol. 21 (2017) and vol. 23 (2020) by Rudolf Neuhäuser (Klagenfurt, Austria) and Stefano Aloe (Verona, Italy) respectively.² Each one of these two contributions was memorable in its own way and detailed, though the former was considered by some to be rather 'subjective', while the latter was more impartial and even-handed, plus leavened by its 'Dostoevskian' humour. Certain inaccuracies in the account of Neuhäuser were corrected in subsequent letters to the Editorial Board of *Dostoevsky Studies* from Malcolm V. Jones (Nottingham, UK), William Mills Todd III (Harvard, USA).³

IDS Symposia or Conferences have been taking place every three years since 1971 in different locations of the globe and in distinctive picturesque venues. They have been the catalyst that has united its membership, nourished its growth and served to encourage the production of original research on Dostoevsky, while popular interest in him has been growing exponentially. Each one of those conferences required a mammoth team effort to bring to fruition, guided by the Society's ruling president, its executive secretary and an organizing committee. Members of the IDS, who were involved in organizing these conferences can be counted in their hundreds, even thousands. Here is a reminder of the number and sequence of these conferences:

I - 1971 – Bad Ems, West Germany; II - 1974 – St. Wolfgang, Austria;
 III - 1977 – Rungstedgaard, Denmark; IV - 1980 – Bergamo, Italy;
 V - 1983 – Cerisy-la-Salle, France; VI - 1986 – Nottingham, Great Britain;
 VII - 1989 – Ljubljana, Yugoslavia; VIII - 1992 – Oslo, Norway;
 IX - 1995 – Gaming, Austria; X - 1998 – New York, USA;
 XI - 2001 – Baden-Baden, Germany; XII - 2004 – Geneva, Switzerland;
 XIII - 2007 – Budapest, Hungary; XIV - 2010 – Naples, Italy;
 XV - 2013 – Moscow, Russia; XVI - 2016 – Granada, Spain;
 XVII - 2019 – Boston, USA.

2 Rudolf NEUHÄUSER, "The International Dostoevsky Society: From the Beginnings to the End of its Existence as an Independent Voluntary Organization", *Dostoevsky Studies. New Series*, vol. 21, 2017, pp. 13-42. Stefano ALOE, "Foreword and a Short History of the Journal", *Dostoevsky Studies New Series*, vol. 23, 2020, pp. 5-18. In Russian: "Вступление и краткая история журнала", *ibidem*, с. 19-28.

3 Malcolm V. JONES, William Mills TODD III, "A Letter to the Editorial Board of Dostoevsky Studies", *Dostoevsky Studies. New Series*, vol. 22, 2018, pp. 7-9.

The Society's channels of communication, whether the early *Bulletin of the International Dostoevsky Society* or the later publications of *Dostoevsky Studies* in all its different series and manifestations, also its *Dostoevsky Monographs*, and more recently its website, have been instrumental in accelerating the impact of Dostoevsky internationally. And these channels too have required incredible effort and expertise to launch, maintain and keep flourishing. As the newly elected current President of the IDS International Dostoevsky Society, Carol Apollonio (USA) has reminded us in her "Introduction" to the opening of the inaugural electronic issue of *Dostoevsky Studies* vol. 23 (2020): the journal that "marks the turn of the new century – Dostoevsky's third" has been published "in Klagenfurt, Austria; Pittsburgh, Salt Lake City, Idyllwild, CA (USA); and Dresden and Tübingen, Germany. With each new stage of its development, the journal has expanded its reach and responded to the spirit of the times".⁴

In 2013 in response to an invitation from Emil Dimitrov (Bulgarian Academy of Sciences) to write an introductory note for the inaugural issue of the journal of the Bulgarian Dostoevsky Society *Dostoevski: misāl i obraz. (Dostoevsky. Thought and Image)* and resurrect memories of the initial plans to form an IDS in 1971, I noted: "In the accounts of the history of the creation of the International Society of Dostoevsky full credit is always given to Dmitrii V. Grishin of the University of Melbourne as the initiator of the idea".⁵ For the sake of legitimacy I cited the information in the Obituary for Grishin published in the *Dostoevsky Bulletin*, no. 6, November 1976, (p. 35) by Neuhäuser.⁶ It stated that

In 1968, on the occasion of the VIth International Congress of Slavists in Prague, Dmitry Vladimirovich (D.V. Grishin) gathered some of the Slavists who had participated in a session dedicated to Dostoevsky and proposed the foundation of an International Society to coincide with the writer's 150th birthday in 1971. At first the International Committee of Slavists was requested to undertake the preparatory work. When this did not work out, Dmitry Vladimirovich founded an International Organising Committee.

4 Carol APOLLONIO, "Introductory Word", *Dostoevsky Studies*. New Series, vol. 23, 2020, p. 4.

5 Айрини ЗОХРАБ, "Международното общество 'Достоевский' – история и надежди", *Достоевски: мисъл и образ*, Том 1, (София: Исток-Запад, 2014), с. 12-18, <https://www.ozone.bg/media/pdfs/5761cfoe79034.pdf>

6 Rudolf NEUHÄUSER, "Dmitry Vladimirovich Grishin", *Bulletin. International Dostoevsky Society*, No. 6, November 1976, p. 35.

The sequence of events is probably known to most, so there is no need to repeat here everything that I wrote in 2013, only to stress that Grishin took it upon himself to engage the international community of Slavists to bring this project to fruition: “His untiring devotion found expression in a world-wide correspondence and appeals which eventually proved successful”. Finally, under his Presidency of the Organising Committee it was arranged to hold the inaugural Symposium in the spa-town Bad Ems in 1971 and Grishin was elected its first Vice-President (out of three), its Australian national representative and designated as “Founder” (*See ill. 1 and 2 in the Appendix*):⁷ Grishin was assisted in the organisation of the first Dostoevsky Symposium by Nadine Natov of the George Washington University, Washington D.C. and by Neuhäuser. Natov was instrumental in organising the formation of the North American Dostoevsky Society (NADS) (that encompasses the US and Canada) in December 1970 in New York that also lobbied for the creation of IDS. The NADS officers elected were Robert Louis Jackson (President), Neuhäuser, Vladimir Seduro and Victor Terras (Vice-Presidents), Natov (Secretary-Treasurer). It would be fair to say that without Natov’s commitment, generosity, and sheer hard work, the International Dostoevsky Society may not have got off the ground as successfully and spectacularly as it did in the early 1970s. Neither would it have continued with its Symposia every three years, described by Nadine as “a very useful and efficient scholarly organization, which provides an excellent opportunity for academic and personal contacts and collaboration among scholars from various countries.”⁸

I could not omit in my contribution to the journal of the Bulgarian Dostoevsky Society from sketching out briefly my impressions of the importance to the history of the IDS of its early newsletter: *Bulletin of the International Dostoevsky Society* that developed later into the journal *Dostoevsky Studies*:

Rudolf Neuhäuser, today Professor Emeritus of Slavic Studies, Alpen-Adria Universität Klagenfurt, took a leading part in organizing the founding Symposium of the International Dostoevsky Society (IDS) in Bad Ems. Neuhäuser was Head of the Department at the University of Western Ontario at the time, and later edited from 1980 to 1989 the first nine issues of *Dostoevsky Studies*. The earlier *Bulletins* were also edited by him.⁹

7 *Bulletin of the International Dostoevsky Society*, No 1. Inside cover page.

8 Irene ZOHRAB, “In Memory of Nadine Natov, 1918-2005. Obituary”, *Dostoevsky Studies*. New Series, vol. 9, 2005, pp. 243-245.

9 ЗОХРАБ, “Международното общество ‘Достоевский...’”.

I pointed out that Neuhäuser was assisted by a number of others in the production of the *Bulletin*. Soon after its establishment the *Bulletin* was published for two years at the University of Pittsburgh with the assistance of Professor Charles Schlacks Jr. After this “Professor Martin P. Rice of the University of Tennessee became Assistant Editor and began publishing the *Bulletins* at the University of Tennessee. The initial aim of these *Bulletins* was to compile and publish a bibliography of works relating to Dostoevsky.” Attached was a scanned first page of the *Bulletin*, vol. 1, no. 2, November 1972. It listed all the Office-holders of the International Dostoevsky Society, including 20 National Representatives.

The Representative of the USSR is listed as Sergey Belov, although to the best of my knowledge he had not attended the International Dostoevsky Symposium. In fact, no one from Russia attended the inaugural Symposium. There were representatives from Russia at later Symposia [...]. In the 6th issue of the *Bulletin* for November 1976 the IDS welcomed its latest members – the Japanese Dostoevsky Society, founded in Tokyo in 1969. An account of the activities of the Japanese Dostoevsky Society by Professors K. Araya and T. Kinoshita, was published in that issue of the *Bulletin*.¹⁰

Neuhäuser’s recollections of the history of the publications of IDS, the *Bulletin* and *Dostoevsky Studies*, reminded us that the journals’ path to success had been bumpy at times: “no issues of the journal appeared in the years 1990, 1991 and 1992” and “no issues were published for 1994, 1995, 1996 and 1997”.¹¹ In the same issue of *Dostoevsky Studies* for 2017, Horst-Jürgen Gerigk (University of Heidelberg) provided a brief over-view (in German) of the production of *Dostoevsky Studies* New Series since he became its chief editor.¹² Following their accounts, the complicated saga of the publication of the *Bulletin* and of *Dostoevsky’s Studies* from its inception was further explained and clarified by Stefano Aloe.¹³

From my perspective today (one that has been affected by producing the *NZSJ*), the uncertainties and complications of bringing out an IDS publication for the last 50 years were finally overcome under the management of

¹⁰ *Ibid.*

¹¹ NEUHÄUSER, “The International Dostoevsky Society”, pp. 36-37.

¹² HORST-JÜRGEN GERIGK, “Dostoevsky Studies. New Series. 1993-2017”, *Dostoevsky Studies*. New Series, vol. 21, 2017, pp. 43-44.

¹³ ALOE, pp.5-18, 20-28.

Gerigk, who took over the responsibility of producing *Dostoevsky Studies* New Series in 1998. He has been listed since that time on its Editorial Board page as being one of its Managing Editors. His “experienced guidance” and “consistent solid leadership”, as Aloe referred to it, have been instrumental in consolidating the journal’s academic reputation and economic survival.¹⁴ The other four Managing Editors at the time were Erik Egeberg (University of Tromsø), Gene Fitzgerald (University of Utah), Malcolm Jones (University of Nottingham) and Neuhäuser (University of Klagenfurt) (They have all had an input into *DS*, but unless they write about it themselves, we shall never know its nature and extent). Further stability was achieved when from Volume 3 (1999) *Dostoevsky Studies* began to be published by Attempto Verlag in Tübingen (later to become Narr Francke Attempto Verlag).¹⁵ The composition of the “Managing Editors” appears to have remained constant for over ten years, until Volume 14 (2010) when a Guest Editor, Susan McReynolds (Northwestern University) edited Volume 13 (2009) on “Dostoevsky and Christianity”. The following year from Volume 15 (2011) Deborah A. Martinsen (Columbia University) was added to the list of Managing Editors, while Fitzgerald and Jones became Honorary Editors. From Volume 18 (2014) Ulrich Schmid (University St. Gallen) became a Managing Editor. Volume 22 (2018) was the journal’s last paper issue. There was no publication in 2019 and Volume 23 appeared as an on-line issue in 2020: “The first on-line *Dostoevsky Studies*, begins its life in Verona, Italy, with the most diverse and international Editorial Board in history”.¹⁶ Today the Managing Editor is Stefano Aloe, while Gerigk becomes an Honorary Editor. During that time the initial make-up of Editorial Consultants appeared to remain fairly stable, though new names were added 2011-2012, and again more recently.

Through the efforts of all, pioneering research relating to Dostoevsky and his works that was “international in character” and original was promoted, as the IDS intended it, perhaps in accordance with Grishin’s view of Dostoevsky’s image:

Dostoevsky’s image is both contradictory and indistinct: he assumes alter egos, his character varies; instead of one face we see many, as it were, and we try, each of us individually, in isolation from one another, to comprehend and explain this enigmatic and contradictory writer. These tasks are beyond the powers of

14 *Ibidem*, p. 9.

15 GERIGK, pp. 43-44.

16 APOLLONIO, p. 4.

a single person. We need collaborative criticism, we need a broad exchange of opinion, we need discussion, we need personal contact.¹⁷

The aims of the proposed IDS as Grishin saw them were expressed in his “Appeal” (*Obrashchenie*) to established researchers of Dostoevsky and his works. His “Appeal” was also cited in full in the text of his Inaugural Address at the opening of the Symposium in Bad Ems. As he explained in his address, initially Grishin had contacted Dr František Kautman (Czechoslovakia) (who had published a review of Grishin’s book on the *Writer’s Diary: Dnevnik pisatel’ia F. M. Dostoevskogo* (1966) in the Prague journal *Cheshskaya Rusistika*). Following the ‘Prague Spring’, Czechoslovakia was considered to be one of the more liberal Eastern Bloc countries. Grishin invited him (Kautman) to become a member of an Organising Committee for the foundation of IDS, which the latter accepted. On the advice of Kautman, Grishin also wrote to Sergey V. Belov (USSR) and invited him as well, which the latter also accepted. He then approached professor Igor Vahros (Finland). As the size of the Organising committee grew, Grishin composed the text of the “Appeal” (*Obrashchenie*) and a *Draft Charter (Proekt ustava)*. These were published in their entirety in the Czech journal *Chekhoslovatskaya Rusistika* no. 5, 1970 and subsequently in other countries as well (*See ill. 3*). Grishin has recorded that he also contacted Boris I. Bursov, Dmitri D. Blagoi and Konstantin I. Fedin, all of the USSR, plus the Academy of Sciences, though the latter according to him was not interested. In his introductory speech to the first IDS Symposium he said that he had received many letters of interest from “Leningrad, Prague, Warsaw and other cities and countries, with the request to do everything in his power to publish all the Symposium materials, including discussions”.¹⁸

In his “Appeal” Grishin stressed that: “Dostoevsky was a writer of huge cosmic sway. In his works he posed not just national but world problems; in his ‘harsh epoch’ he dreamt of a ‘union of all humanity’, of world-wide harmony, of creating heaven on earth. He investigated man’s spiritual life. While always remaining Russian and even the most Russian of all Russians, he crossed the bounds of national limitation and became a citizen of the world”... Grishin continued:

17 Dmitry V. GRISHIN (President of the Organizing Committee), “Aims and Purposes of the Symposium”, *Bulletin of the International Dostoevsky Society*, vol. 1, 1972, p. 4.

18 Дмитрий В. Гришин, “Международный Симпозиум Достоевского. Отчетный доклад председателя оргкомитета международного общества исследователей жизни и творчества Достоевского, Д-ра Д.В. Гришина на первом международном симпозиуме. 2 сентября 1971 года”, *Эпоха. Русская литературная газета*, апрель 1972, с. 11.

It seems to me that the time has come for researchers into Dostoevsky's life and works from different countries to unite in a single association, which will have as its aim: assisting in the establishment and development of friendly ties and collaboration between members of the association, facilitating the exchange of information, publishing a bulletin, reference works and separate monographs, and organizing meetings between colleagues from different countries of the world. [...] The organizing committee calls on all researchers into Dostoevsky's works to take the most active part in the association's activities. [...] I appeal to you to consider yourselves at this symposium not just participants in but creators of our association. ... We must remember that by our present activity we are laying the foundations for future generations of researchers into Dostoevsky's works.¹⁹

Grishin's untimely death in 1975 prevented him from shaping the later development of the IDS. From then on the guiding principles and the emerging ethos of the IDS was shaped and determined by its Presidents, with the assistance of its Executive Secretaries. An influential Executive Secretary was Nator, as has been pointed out, and not solely by virtue of her long service from 1971 to 1993. She was followed by Egeberg (Norway), Schmid (Switzerland), McReynolds (USA) and Aloe (Italy) each one of whom had an input into the IDS (for instance Schmid created its first website and initiated an investigation into its Constitution).

The Presidents have included Nils Åke Nilsson (Sweden); Jackson (USA); Michel Cadot (France); Neuhäuser (Austria); Jones (Great Britain); Gerigk (Germany); Schmid (Switzerland); Martinsen (USA); Vladimir Zakharov (Russia); and most recently Apollonio (USA).

Doubtlessly, the creation of the IDS served to bolster the movement to publish the *Complete Collected Works* of Dostoevsky in 30 vols. in the Soviet Union. Its instigator and leader of its research team, G.M. Fridlender in an interview with K.A. Stepanyan in 1995 recalled the history of the project stating that "The publication was really difficult to carry out [...] primarily because for many years they tried to disrupt the publishing of this publication 'from above', and later to slow it down for political reasons".²⁰ Fridlender stated

19 Дмитрий В. Гришин, "Международный Симпозиум Достоевского. Речь председателя организационного комитета исследователей жизни и творческой деятельности Ф.М. Достоевского, Д-ра Д.В. Гришина на первом международном симпозиуме, посвящённом 150-летию со дня рождения гениального русского писателя", *Эпоха. Русская литературная газета*, апрель 1972, с. 10.

20 "С подлинным уважением к гению Достоевского..." Интервью с академиком РАН

that the first volume of the *PSS (Complete Collected Works)* was ready to be published in 1971, but did not appear in that year of Dostoevsky's jubilee, but at the beginning of 1972:

Subsequently, many people who were hostile to Dostoevsky addressed the Central Committee of the CPSU, the Presidium of the Supreme Soviet of the USSR and other authorities with a demand to stop the publishing of this academic publication. One of these appeals was addressed to M.A. Suslov, who imposed a resolution on it: "Please sort this out" [...]. But we had many friends both in Russia and abroad, and we managed to repulse all these attacks. Publishing house "Nauka" twice (after the release of the 7th and 17th volumes) interrupted the release of the publication, and also tried to throw out of it draft materials for *The Adolescent*, (which did not come out in volumes XIV and XV straight after the text *The Adolescent* – that instead contained *The Brothers Karamazov*, but came out in volumes XVI and XVII), as well as to make a number of cuts in volume XXI, but we did not agree with this and insisted, not without difficulty, on the completeness of the reproduction of the author's text in all volumes of the academic edition.²¹

Fridlender added that they decided later to produce a series that would be a 'sputnik' to the *Complete Collected Works: Dostoevsky. Materials and Research*: "In the 20 years from 1974 until 1994 we published 11 volumes". In addition to their own participants these "included also works by scholars from Germany, France, England, Japan, USA, New Zealand and other countries".²²

I must admit (again from my NZ perspective with its tradition of female Prime Ministers of which there have been three) that I recall particularly the memorable election of Deborah Martinsen (USA) in 2007 at the XIIIth Symposium of IDS in Budapest, Hungary, as the first female President of IDS. I had been acquainted with her for some time, as she had contacted me some years earlier (after I had begun publishing contributions on Dostoevsky as Editor of Meshchersky's *Grazhdanin* in Australasian and international publications, including *Dostoevsky Studies*), and she passed on to me an autographed

Г.М. Фридендером", *Достоевский и мировая культура*. Альманах, № 4, Москва, 1995, с. 5-20 (11). See also: Георгий М. ФРИДЛЕНДЕР, "О научных принципах и задачах академических изданий русских классиков (на материале *Полного собрания сочинений Достоевского*)", *Известия Академии наук СССР (Серия литературы и языка)*, 1991, т. 50, № 5, с. 401-413.

²¹ *Ibid.*, p. 12.

²² *Ibid.*, p.15.

copy of an article from Vladimir Viktorovich (USSR), who wished to establish contact (*see ill. 4*). The elections were preceded by quite a long and fairly heated discussion by the Executive Council and the Regional Coordinators of the IDS. It resulted in Deborah's election to the presidency (to follow on that of Ulrich Schmid), and the election of Aloe as Executive Secretary (to follow on Susan McReynolds in that role). I participated in that discussion backing Martinsen's nomination and floated the idea that consideration should be given soon to nominating as President a representative from Russia. Since then I have valued the inclusive, libertarian and democratic nature of Deborah's presidency that reflected her own open-mindedness and professionalism.

At the time of her election in 2007 the NADS (founded in 1970), was perhaps the biggest national Dostoevsky society, though it was eventually to be overtaken by the Dostoevsky Society in Russia (*Rossiiskoe Obshchestvo Dostoevskogo*) that had been founded in the early 1990s when it became formally a member of IDS. The National representatives for Russia have been at various times V. Tunimanov (Institute of Russian Literature, St. Petersburg), who became vice president of IDS in 1995, Igor Volgin (Moscow University) until 2001 and then Vice-President, the late K. Stepanyan, and currently Pavel Fokin.²³

Following D. Martinsen's two-term presidency V.N. Zakharov of the University of Petrozavodsk, Russian Federation was elected President from 2013 to 2016 and again for a second term from 2016 to 2019. In my view, these two recent presidencies (Martinsen and Zakharov) have achieved much in extending the Dostoevsky network, each one being extremely productive in their spheres of influence. The recent election to the presidency at the XVIth IDS Symposium in Boston of Carol Apollonio, the former president of the NADS, marks the Society's second female presidency. It coincides with the bicentennial celebrations of Dostoevsky's birth that have been in preparation for a number of years now in many countries. Some of these planned events are extremely imaginative and "fun".²⁴ Inside Russia, according to a recent article in *Neizvestnyi Dostoevsky* by V. Zakharov on "The Relevance of Dostoevsky" the special feature of Dostoevsky's bicentennial anniversary is the competition held by the Russian Foundation for Basic Research (RFBR): "Sources and methods

23 Perhaps in the near future the Russian IDS might follow the example of the IDS in the West and have a female national representative elected. In my opinion, Ludmila Saraskina would fit the bill being one of the original members of IDS.

24 <https://bloggerskaramazov.com/>; <https://www.dostojewskijgesellschaft.de/jubilaeums-jahr-2021.html>

in the study of the legacy of F. M. Dostoevsky in Russian and world culture” (2018-2021). This resulted in the support of 28 projects by leading Russian researchers. It will culminate in the publication of an “unprecedented corpus of studies on Dostoevsky’s biography, philosophy, creativity, textual criticism and poetics”.²⁵ Zakharov is administering this mammoth RFBR (*РФФИ*) competition project, as well as overseeing other events and publications in connection with the celebrations.²⁶ Some 300 monographs are in preparation to be published for this Dostoevsky anniversary. For some two decades now Zakharov has been the editor-in-chief of several serial publications in Russia, including the “Canonical works” in the old orthography and the guiding force of some important projects such as the wide-ranging website on Dostoevsky at Petrozavodsk State University. He gave an early overview of it in his paper to the IDS in Geneva (*see below*) and his achievements have been described in some detail also by Aloe.²⁷

Zakharov, with the support of Martinsen, was instrumental in ensuring that for the first time in the history of IDS a Symposium was held in Russia. Igor Volgin, the president of the Dostoevsky Fund (*Fond Dostoevskogo*) together with the organising committee also used their influence to support it. At this XVth IDS in Moscow in 2013, 26 countries were represented with 142 participants. Its theme was “Dostoevsky and journalism” and it resulted in the publication of a volume *Dostoevsky i zhurnalizm* in the series *Dostoevsky Monographs* under the chief-editorship of Zakharov.²⁸ He was also instrumen-

25 Владимир Н. ЗАХАРОВ, “Актуальность Достоевского”, *Неизвестный Достоевский* [*The Unknown Dostoevsky*], vol. 8, no. 1, 2021, с. 5-20.

26 According to its website the Russian Foundation for Basic Research (RFBR) was created by decree № 426 of the President of the Russian Federation “On urgent measures for preserving scientific and technological potential of the Russian Federation”. It is a self-governing state non-profit organisation in the form of a federal organisation controlled by the Government. The Foundation provides targeted diversified support to leading groups of researchers regardless of the organisation they represent. Support of “initiative scientific research” in all the principal directions of fundamental science (*nauki*) is carried out strictly on a competitive basis after a comprehensive evaluation.

27 АЛОЕ, р. 10. Other educational institutions of higher learning in Russia and those affiliated with the Russian Academy of Sciences are also involved in the celebrations, as are museums etc. Acknowledged should be Institute of Russian Literature ‘Pushkin House’ in St Petersburg, the Maxim Gorky Institute of Literature in Moscow and also the State Institute for Art Studies.

28 В. ЗАХАРОВ, К. СТЕПАНЯН, Б. ТИХОМИРОВ (под ред.), *Достоевский и журнализм* (“Dostoevsky Monographs”; 4) (Санкт-Петербург: Дмитрий Буланин, 2013), с. 384.

tal, so I have heard, in ensuring that the organisation of the very successful XVIth Symposium would take place in Granada, Spain, the first one to be held in that country. In addition, Zakharov worked together with the NADS and former president Martinsen to make certain that the next Symposium would be held in Boston, USA. There were some complications about this as the Bulgarian Dostoevsky Society wished that the IDS be held in Bulgaria, but the Boston location prevailed. This was the second time that an International Dostoevsky Symposium was held in the USA, the first being in New York in 1999 (although the idea of a venue in the US was first suggested in the 1977, but Bergamo was chosen instead). Due to the co-operation between the two presidents (Zakharov and Martinsen) it was possible, it seems, to arrange for Apollonio to be nominated unopposed as the new president of IDS. But prior to that Apollonio's position as president of NADS had to be taken care of, but this was made possible since both NADS and IDS had been expanded by creating an advisory group of mid-range and young scholars. With further co-operation the position of president of NADS has been filled with the nomination of Kate Holland of the University of Toronto, Canada. She in turn, I am told, lobbied for Katherine Bowers to be promoted to be a NADS vice-president, in addition to her post as web master (Bowers successfully supervised the renovation of the website and expanded its inclusivity). One can't help commenting that such exemplary and fruitful co-operation between the NADS and Russia's Dostoevsky Society might serve as an example to the US and Russian establishment powers-that-be to emulate.

Of course, each president, who guided the direction of the international conferences had their own vision that was expressed in the theme of the individual conferences, and gave the general objectives of the IDS their own special emphases (although Grishin had laid the foundations for the future direction of these aims-*zadachi*). These were summed up by the president Jackson in his speech at the Vth IDS in Cerisy-la-Salle:

Finally, let me say that the fulfillment of the first three objectives of our *Society* – to bring together scholars from all parts of the world, to do so in conditions of beauty and measure, to maintain our independent status – facilitates a fourth objective: to foster a spirit of friendship and cooperation among scholars and, in this small way, to further Dostoevsky's great ideal of *sobornost'* (a supremely Russian and Orthodox ideal) among all peoples.²⁹

29 Robert Louis JACKSON, President of the IDS, "The Fifth International Dostoevsky Sympo-

The last part of the sentence was said without, it seems to me, any apparent political overtones, nor implications in mind – though it was still during the ‘Cold War’ period when the Soviet Union was an atheist state and when the concept of *sobornost*’ was inadmissible within its ideology. Today the political situation has changed and with it the direction of Dostoevsky studies in Russia that now emphasises the importance of themes relating to religion in Dostoevsky’s works within the context of Russian Orthodox Christianity.

Curiously enough, while going through NZ newspapers for additional material for this article that is intended to represent views on Dostoevsky from a ‘NZ perspective’ I came across a report in one of the most popular and widely distributed NZ newspapers at the time, *The New Zealand Herald* of 29 June 1895 on “Literature and Art” (mainly relating to the success of Tolstoy’s *Master and Man*), where a similar sentiment relating to Dostoevsky’s alleged ideal was expressed: the writer of that article (while referring to the enthusiastic welcome of Tolstoy’s *Master and Man* by Europe at large), is quoted as saying that “Russia might well be proud of this fact and see in it the fulfilment of a prophecy of Gogol and Dostoevsky, who confidently looked forward to the time when “the West” would eagerly absorb the redeeming gospel and new light of the Russian East”.³⁰

In contrast to the image of Russia being seen as representing a “redeeming gospel” and a “new light” of the Russian East, it was also often stereotyped as representing the monstrous excesses of Tsarist and later Soviet systems, punishing those who dared to question it with imprisonment in Siberia. In an article “A Russian Novelist” published in the *Auckland Star* on 2 October 1886, the writer refers to Dostoevsky’s exposure in *Zapiski iz mertvogo doma*, translated at the time as *Buried Alive: Or, Ten Years of Penal Servitude in Siberia*, “of the frightful abuses which then prevailed in Siberian prisons, where convicts were not unfrequently flogged to death” and identifies Russia with the “Empire of the Night”.³¹ Both these contrasting cliché-like images of Russia were partially created and reinforced by the impact of Dostoevsky’s works. His fictionalized account of his imprisonment in Siberia in *Buried Alive* was subsequently destabilized by his later “Pushkin” Speech (1880) published in his *Diary of a Writer* in which he controversially proclaimed of seeing the mission of the Russian people to reconcile divisions: “To become brother of all people, a *universal*

sium. Inaugural Address”, *Dostoevsky Studies*, vol. 4, 1983, pp. 195-197, <http://sites.utoronto.ca/tsq/DS/04/195.shtml>

30 “Literature and Art”, *The New Zealand Herald*, 29 June 1895, p. 3 (Supplement).

31 “A Russian Novelist”, *Auckland Star*, vol. XVII, issue 232, 2 October 1886, p. 5.

man (vsechelovekom) (ИЦС 26; 147). In accordance with this vision, Russia, the oppressor of its own people, was also the creator of a people capable of universal reconciliation that would extend to encompass both East and West. This seeming change of direction in the works of the later Dostoevsky was all the more persuasive to readers and 'justified' since it followed on his own revolutionary activities within the Petrashevsky Circle that resulted in arrest, imprisonment and service in a convict regiment in Siberia. Like Janus, the Roman god of endings and beginnings, with two faces looking in opposite directions, Dostoevsky's stance enhanced the dual image of Russia in the West. It may have been a factor in Soviet policy to 'rehabilitate' Dostoevsky during the period of the 'Thaw' in the late 1960s in preparation for the 150th anniversary of his birth in 1971 and the publication of the Academy edition of his *Complete Collected Works* (1972-1990).

Coincidentally, the movement to 'reread' Dostoevsky's works, especially those that had not been studied and republished in the Soviet Union for some decades, was initiated in the West, with special focus on *Demons* and *The Diary of a Writer*. Translations, including that of *The Diary of a Writer* were published in English and introduced by Boris Brasol in 1949.³² Grishin in Australia published in Russian his PhD thesis awarded at Melbourne University on *Dnevnik pisatel'ia F.M. Dostoevskogo* in 1966. Vl. Tunimanov completed his thesis at Leningrad University in 1966 on the fiction in *Diary of a Writer*. A few years later Gary Saul Morson published his Yale University PhD thesis *Dostoevsky's "Diary of a Writer": Threshold Art* (1974). In that same year there appeared in Russia Igor Volgin's *The Diary of a Writer*, the first independent study of the complete work in the Soviet Union.

My own association with what would become later the IDS was set off by a chain of events after the Russian Department at Victoria University College, now known as Victoria University of Wellington and by its Māori name as Te Herenga Waka, received notification from the Soviet Union informing it of the imminent sesquicentennial anniversary of the birth of F.M. Dostoevsky in 1971. To mark the anniversary the Department was later supplied by the Soviet Legation in Wellington with five Soviet films, including the 1969 film of Dostoevsky's *Crime and Punishment* (directed by Lev Kulidzhanov and starring Innokenty Smokhtunovsky and Victoria Fyodorova). The films were screened

32 F.M. DOSTOIEVSKY, *The Diary of a Writer*, translated and annotated by Boris Brasol (New York: Charles Scribner's Sons, 1949).

publicly at the University Memorial Theatre in 1971.³³ The invitation came, if my memory serves me right, via the Soviet Legation from the Centre of Russian Language at Moscow State University of M.V. Lomonosov and its director V.G. Kostomarov, whose initial report about the foundation of the Centre was published in the *NZSJ* in 1967 and the Department had kept in touch with the Centre since.³⁴ An announcement was included into the Winter issue, 1971, no. 7 of *NZSJ* (i.e. August issue that was printed in the Southern Hemisphere's winter) calling for contributions on Dostoevsky in connection with the 150th anniversary of his birth for publication in the following *NZSJ* Summer issue, 1971, no. 8 (that usually appeared in December).³⁵

In addition, the Department received notification about the proposed Dostoevsky symposium in Bad Ems that is likely to have come from the Organising Committee. The Head of the Department doubtlessly received a notice from Grishin with his Appeal (*Obrashchenie*),³⁶ a version of the one sent by Grishin to journals, such as *Rusistika* in Czechoslovakia that opened with a call to mark the anniversary:

In 1971 the whole of humanity will be marking the 150th anniversary of this Russian writer and thinker of genius, Fyodor Mikhailovich Dostoevsky. Interest in Dostoevsky's life and works is growing day by day and reaching unparalleled heights for the jubilee. Every passing year sees an increase in the number of scholarly works devoted to Dostoevsky, who has long become not just a Russian writer but a world writer as well.³⁷

I was a junior member of the Department, where Russian had been taught by pioneering professor Nicholas N. Danilow since 1942. Victoria Universi-

33 "New Zealand University News", *New Zealand Slavonic Journal*, Winter 1971, No.7, page 101.

34 В.Г. КОСТОМАРОВ, дир. Научно-методического центра русского языка при МГУ, "Центр русского языка. Задачи и планы", *Journal of the New Zealand Slavists' Association*, Summer, 1967.

35 "In connection with the 150th anniversary of Dostoevsky's birth", *New Zealand Slavonic Journal*, Winter 1971, No 7, p. 102: "In connection with the 150th anniversary of Dostoevsky's birth: It is proposed to devote the next issue of the Journal (No. 8) to articles about this outstanding author and the Editor would welcome contributions, especially those emphasising Dostoevsky's influence outside Russia".

36 Members of the Department had been in communication with Grishin at least from 1964 – see illustration of Grishin's autographs of 1964 and 1966 in the Appendices.

37 ГРИШИН, *Эпоха*, с. 10.

ty of Wellington was the first university in Australasia to begin the teaching of Russian (*See ill. 5*). A full independent Department was created in 1962. Following the partial retirement of Danilow, an interim Visiting Professor of Russian, Elizabeth Koutaisoff, was appointed for three years. There was also a visiting lecturer from Moscow University teaching over part of 1970-71. In addition, a Fullbright scholar was attached to the Department for the full academic year of 1971. He was Professor Kenneth E. Harper, Professor and Chairman of the Department of Slavic Languages and Literature, University of California, Los Angeles.³⁸

Furthermore, there had been contact between Grishin and Danilow. They appear to have first met no later than 1964 (and possibly earlier) in Melbourne when Grishin had presented Danilow with a copy of the earliest version of his pamphlet *Aforizmy i vyskazyvaniya F.M. Dostoevskogo* (1961, 77 pp.) with his autograph-signature. They met again in Melbourne in 1966 when Grishin again presented him with a signed copy of *Dnevnik pisatelja F.M. Dostoevskogo* (1966, 271 pp.) (*See Appendices for ill. 6 and 7 of autographs below*). Neither Danilow, nor any of the other senior professors wished to attend the inaugural Dostoevsky Symposium in Bad Ems, but I was keen to do so. It was decided that I should be the one to represent Victoria University and was given a generous overseas leave. Earlier I had completed my M.A. Honours degree in Russian (with a major in English literature, plus French and German) having been taught courses on literature including Dostoevsky by Danilow. The Handbook he had compiled on Dostoevsky included extracts from pre-revolutionary Russian textbooks, plus some by émigré commentators such as Konstantin Mochulsky and Nikolay Berdyaev, as well as popular texts in English by George Steiner, Ernest J. Simmons, Boris Brasol (on *The Diary of a Writer*), and so on. In addition, Danilow provided his own comments and synopses of Dostoevsky's major novels (his favourite being *The Possessed*) that had been staged in a dramatization by Albert Camus at Victoria University earlier (the production having been arranged and organized with my help – *see ill. 8*).³⁹ A production of *Crime and Punishment* was staged at the University theatre in June 1972 sponsored by the Department. There were some brilliant books being published by American University presses at the time that enriched one's understanding of Dostoevsky's texts. The University of Chicago Press had

38 "Kenneth Harper. Professor Emeritus. In Memoriam", UCLA. Department of Slavic, East European and Eurasian Languages and Cultures, <https://slavic.ucla.edu/person/kenneth-harper/>

39 Sarah GAITANOS, *Nola Millar: A Theatrical Life* (Wellington, 2005) pp. 239-240.

published a five-volume series of Dostoevsky's Notebooks under the editorship of Edward Wasiolek, mostly in translations by Victor Terras, comprising *The Notebooks for Crime and Punishment* (1967), *Notebooks to the Idiot* (1967), *to The Possessed* (1968), *to A Raw Youth* (1969), and *to The Brothers Karamazov* (1971). These were all based on earlier Russian publications of the Notebooks of between 1918 and 1935, as the volumes containing the re-edited Notebooks (*Rukopisnye redaktsii*) in the later Nauka edition in 30 volumes *ИСС* (1972-1990) had not been published at that time. E. Wasiolek had done an enormous service to the academic community in English-speaking countries, where Dostoevsky's works were being taught.⁴⁰ A few years after the publication of the Notebooks there appeared the three volumes of *The Unpublished Dostoevsky. Diaries and Notebooks 1860-1881* under the General Editorship of Carl R Proffer with an Introduction by Robert L. Belknap published by Ardis, Ann Arbor (1973). The latter were based on the material in *Literaturnoe nasledstvo*, vol. 83, published in 1971.

The opportunity for "academic and personal contacts" promised in Grishin's *Appeal* to be provided by the Symposium was certainly appreciated by me when I finally arrived at Bad Ems late on Tuesday, August 31 and was immediately welcomed by Natov, who introduced me to Jackson and Irina Kirk, the latter professor at the College of Liberal Arts and Sciences, University of Connecticut, Storrs. After my tortuous journey from NZ the conference seemed like a haven to me and I must have thought I had found my comfort-zone. I had travelled in accordance with a fairly complicated itinerary with stop-overs via Auckland, Sydney, Bangkok (Thailand) followed by Teheran (Persia), Athens (Greece), Istanbul (Turkey), Rome (Italy) and finally London, then back to Frankfurt and on to Bad Ems by train. Though I have been invited to narrate my recollections from a personal perspective, yet am still uncertain how far one could go. I have tucked away my comments about my journey into a footnote and the reader can skip that if he/she wishes.⁴¹

40 Yet when one searches on the internet today for some details about E. Wasiolek there is hardly anything of any substance.

41 I might mention that I thought I'd had a fairly traumatic time travelling from NZ, especially in Teheran when I arrived at Mehrabad International Airport in the middle of the night and for some unknown reason without a Visa. Though this was prior to the toppling of the Shah and the Iranian revolution that brought in the Islamic Republic, I still had a difficult time explaining myself. Later I was also shocked at the sight of so many beggars in the streets (I remember especially a young man walking towards me with half his arm cut off and dripping blood, although it had a flimsy bandage tied around it. As he approached me he thrust the bleeding stump of his arm right into my face; unfortunately, I could not help

The next morning Grishin in the smaller Concert Hall of the Kursaal Gebäude opened the Plenary Inaugural Session of the proceedings with his inaugural address on "Aims and Purposes of the Symposium".⁴² It was followed by the address of Jackson, President of the North American Dostoevsky Society (NADS) on "Dostoevsky: A Vision in Motion"; it began with his reminiscences of his meeting with Arkady S. Dolinin (d. 1968), the Soviet Dostoevsky scholar. Then followed three reports: Mihai Novicov (University of Bucarest, Romania), George Florovsky (Princeton University, USA) and Gerigk. After lunch other papers were delivered either in English, Russian, French or German. They were devoted to one of three themes: (I) Dostoevsky in Social, Religious and Philosophical Perspectives; (II) Dostoevsky's Work in a Comparative Perspective; and (III) Dostoevsky's Art. BTW some of the papers listed in the programme were not delivered as the participants did not arrive, and these included René Girard and Jacques Catteau. The next day there was a Business Meeting in the evening with another Report by Grishin, as President of the Organising Committee. It was mainly a call to action to participants, proposals for future plans, such as the launching of a *Bulletin*, and a discussion about finances and raising funding. Then Nadine Natov chaired the meeting and the proposed Constitution of the society was discussed and approved. It was followed by the election of officers and charged with conduct were Nicholas V. Pervushin (McGill University, Canada) and Alexis N. Guédroïtz (Bruxelles, Belgium), a distinguished Russian émigré, of whom there were a number present.⁴³

him). In Athens I was stuck in a lift between floors at my hotel. When the doors were eventually forced open I had to jump down onto the lower level below. One of the buses that took me on an excursion to view ancient Greek sites was involved in a minor accident and in addition I was car-sick and could not fight off a disabling migraine in the heat. In Istanbul I was attacked by some huge lean stray feral cats, who climbed up my back and neck. In Rome I got lost and could not remember the address or the name of the place I was staying at, and kept wandering around with a severe migraine in the heat. Eventually I went into some building attached to an Orthodox church and asked the priest for help, but he turned me away.

42 ГРИШИН, *Эпоха*, с. 10. This address has been translated into English by David Foreman and is featured in the Appendices, both in translation and its original Russian.

43 I was offered by some of the old Russian émigrés introductions to people they thought I should meet in my travels outside New Zealand. As a result I met in Paris the Russian writer Boris Zaitsev (shortly before he died some months later) and was escorted around antiquarian Russian bookshops by the bibliographer Alexey Struve (1899-1976), the son of Petr Struve, brother of Gleb and father of Nikita Alekseiévitch Struve. As a result several cartons

The Summer issue of *NZSJ* was devoted, as promised in its previous issue, to Dostoevsky. Several of the delegates at Bad Ems contributed articles, including John D. Simons of Florida State University on “The Grand Inquisitor in Schiller, Dostoevsky and Huxley”.⁴⁴ Irina Kirk of the University of Connecticut contributed two articles on “Buddhistic Elements in *The Idiot*” and “Polemics and Art in Dostoevsky and Camus”.⁴⁵ There were also a number of local contributions, one on Dostoevsky as “The Man with a One Track Mind” by K.F. Harper, our Fullbright Visiting Scholar.

The *NZSJ* issue opened with a short report that I had prepared about the Dostoevsky conference in Bad Ems (*see ill. 9*). The special character of Dostoevsky’s genius promoted by the organizers was noted and the writer’s universal significance and relevance to the contemporary world: “Dostoevsky, although in many respects a distinctively Russian writer, contributed to the spiritual heritage of all mankind”.⁴⁶ Research into Dostoevsky’s work and life was therefore “a matter of importance in all countries and the Symposium was firmly of the opinion that the coordination of such research was in the interest of international understanding”.⁴⁷

Outlined in the Report was the programme of the Symposium, listing the names of contributors and topics covered. It was noted that the Constitution of the Society had been approved, office holders appointed, as well as representatives from 13 countries (later increased to 21 countries). Also described was the beautiful setting of the Symposium that still retained at least one of the houses that Dostoevsky had stayed in during his sojourns in the health-resort Bad Ems, as well as the imposing hotel “Russischer Hof” favoured by his upper-class contemporaries, and the beautiful Russian Orthodox Church of Saint Alexandra built between 1874 and May 1876 (consecrated in 1877) all of which “enriched one’s understanding of the writer”. “As is so often the case at conferences, the most fruitful discussions took place outside official Symposium hours, during walks along the gentle Lahn River with its promenades or up in the wooded hills, during the excursion to the Castle of Stolzenfels, during

of Russian books were posted to New Zealand to the Victoria University Library.

44 Simons is best known for his book on Schiller (1981) and of two sets of Monarch Notes on Dostoevsky’s novels: *Brothers Karamazov* (1983) and *Crime and Punishment* (1988).

45 Kirk is best known for her books on Dostoevsky and Camus, and on Chekhov. Later she was to become engrossed in writing about the dissidents in the Soviet Union and published *Profiles in Russian Resistance* (1975).

46 Irene ESAM, “International Symposium on F. M. Dostoevsky. Sept. 1-5, 1971”, *New Zealand Slavonic Journal*, 1971, pp. 1-4.

47 *Ibid.*, p. 3.

mealtimes, often taken in outdoor restaurants up in the hills bordering Bad Ems or in the late evenings at night cafes. It was a symposium with a very special character and one to remember – as even veterans of international conferences admitted”. The setting was to become an important ingredient of future conferences (as pointed out by Jackson, *see footnote 29*).

John Shahovskoy (1902-1989), Archbishop of San Francisco and Western United States, the Rev. George Florovsky (1893-1979), former Dean of St. Vladimir Theological Seminary and Rev. Dmitry Grigorieff (1919-2007) officiated at a memorable Sunday Liturgy service. A special Memorial service for Dostoevsky was also conducted being a unique experience one that many thought would be unrepeatable. However, the Memorial service would take place at some other Symposia of the IDS, including the fifteenth in Moscow in July 2013, with the Memorial service (*panikhida*) being conducted at Darovoe in the Zarsk region, where Dostoevsky had spent some of his summers as a child.

The following year in April, Grishin arranged, without my knowledge, for my account of the symposium to be published in Russian translation in a Russian-language journal in Australia called *Epokha* (*see ill. 10*).⁴⁸ Together with my account, also published were both of Grishin’s speeches to the Symposium and two reviews of his book.⁴⁹ The editor of *Epokha* composed a piece on Dostoevsky’s biography, while a remarkable long article by N.P. Medi “К столетию Бесов Достоевского” was the showpiece of the issue, having begun to be serialized in the January to March 1972 issues.⁵⁰

In June 1972 I received from Grishin an autographed copy of his book *Dostoevsky-chelovek, pisatel' i mify* (1971, 369 pp.) with an inscription saying “Дорогой Ире на память о Симпозиуме в Бад Эмсе. От автора. 14/6/72. Д.

48 Ирина ЭСАМ, “Международный Симпозиум Достоевского. Бад Эмс /1 – 5 сентября 1971/”, *Эпоха. Русская литературная газета*, апрель 1972, с. 9. Unfortunately, in the process of translation some additional information was added and some mistakes crept in, including the fact that Dostoevsky used to visit Bad Ems with his family, and stay at hotels, which was not the case. More emphasis was added to the promotion by Grishin of one of the chief aims of IDS, namely the belief that “cooperation and interactions (*vzaimosviaz*) between researchers of Dostoevsky’s works would serve the interests of world community (*mirovoi obshchestvennosti*)”.

49 ГРИШИН, *Эпоха*, с. 10; с. 11.

50 Н.П. МЕДИ, “К столетию Бесов Достоевского”, *Эпоха. Русская литературная газета*, апрель 1972, с. 3-8. It is now available on the website of the Pushkin Literary Society of South Australia: http://www.pushkin.org.au/_r22/media/system/attrib/file/6/literary-review-Medi.pdf

Гришин” (“To dear Ira in remembrance of the Symposium at Bad Ems. From the author. 14/5/72. D. Grishin”) (*See ill. 11*).⁵¹

As the NZ representative of IDS (and on some occasions after the demise of Grishin also the Australasian representative) I attended many of the subsequent Symposia, endeavoring to present papers on topics that were new discoveries at the time and that were subsequently published in a variety of international collections and journals. Details about publications and research on Dostoevsky in New Zealand, including my own, can be found in a contribution published in the series *F.M. Dostoevsky. Materialy i issledovania*, vol. 20, St Petersburg (2013).⁵²

I should note at this point that it is very difficult to present one’s impressions of the IDS and reminisce about one’s Dostoevsky connections, and the events and personages involved without referring to personal details. Any history of the IDS is also inevitably tied up with the history of one’s own research path and publications, and one’s interactions with colleagues. It is difficult to separate the personal from what might be considered to be of public interest. I have reread some of my notebooks and letters sent to members of the family while I was overseas attending conferences, only to discover that they were written from a personal perspective. Where does one draw the line between ‘full disclosure’ of information relating to so-called ‘history’ and the possible suppression or withholding of ‘history’? It would have been much easier to write this if it were like a diary or in the genre of a literary confession about the narrator’s path of discovery relating to one’s own engagement with Dostoevsky scholarship in the context of IDS, highlighting the sacrifices, the good and bad times, the support and let-downs it provoked.

Whenever an opportunity presented itself to attend an overseas conference I would also visit the Soviet Union to work in research libraries and spend some time in London, Oxbridge and the US doing research. As the Russian Department grew and the number of its major subjects and non-major courses rapidly increased, as did one’s administrative and advisory-committee work, it became increasingly difficult to arrange for one’s teaching duties to be taken care

51 The following year, when I was the sole chief editor of *NZSJ* and Acting Head of the Department I published in the *NZSJ* a pioneering article contributed by Grishin’s son Alexander on the ‘Stroganov icons’. Alexander D. GRISHIN, “‘The Stroganov Icons’: A Study in Late Sixteenth Century Russian Patronage”, *New Zealand Slavonic Journal*, no. 12 (Summer, 1973), pp. 20-37.

52 Д.В. ДЖОНС, “Творчество Достоевского в Новой Зеландии”, *Достоевский. Материалы и исследования*, т. 20 (Санкт-Петербург: Нестор-История, 2013), с. 155-166.

of.⁵³ In addition, the size of my family grew.⁵⁴ It was convenient when on some occasions overseas conferences would be scheduled to take place consecutively in the European summer. I usually delivered papers at International Slavists' Congresses in Eastern Europe that took place every five years: Warsaw (1973), Zagreb (1978), Kiev (1983), Bratislava (1993), as well as the World Congresses for Soviet and East European Studies, later ICCEES. By the mid 1990s after the formation of the Russian Federation conferences on Dostoevsky were taking place in various locations in Russia, some sponsored by the Russian branch of the IDS, and I began to attend some of these as did other members of the IDS. I remember in November 1996 in Moscow giving a paper (unscheduled) at the Plenary Session of the "International and Scientific (*Nauchnaya*) Conference on F.M. Dostoevsky and World Culture in Celebration of 175-years since the Writer's Birth", (as well as a second scheduled paper, at one of its sessions).⁵⁵ Immediately after delivering the former I received several requests for a copy from publishers and editors wishing to publish it.⁵⁶ I travelled to Petrozavodsk to attend one of their regular conferences on "Biblical Text in Russian Literature in XVIII-XX Centuries", with the papers published in the accompanying series edited by IDS member V.N. Zakharov. Also memorable was an international conference in Kolomna in August, 2003 on "Pedagogical Ideas in Russian Literature" organised by a member of Russian IDS, V. Viktorovich, with special sessions on Dostoevsky. Usually I would have formal introductions and documentation for permission to work in research libraries and archives and meet with Slavists, but I am embarrassed to admit there were times when I used various other unorthodox methods to get access to the material.⁵⁷

53 *Prospectus. School of European Languages and Literature. Russian Section, Victoria University, Wellington, 1997* shows that the Russian section in the 1990s was teaching in 29 course of which 7 were full year and 22 half-year. In addition it was contributing to 6 courses in European Studies and Comparative Literature. There were three to four members of staff.

54 Two more children were born around the mid 1970s, and now there were three to be taken care of (although I never ever had any maternity leave).

55 ДЖОНС, с. 160; "Библиография", *Новый Мир*, 10, 1997, с. 249; Виктор В. ЦОФФКА, "Международная научная конференция Ф.М. Достоевский и мировая культура", *Вестник Московского университета. Филология*, Серия 9, 1997, № 2, с. 219-226.

56 И. ЗОГРАБ, "Редакторская деятельность Ф.М. Достоевского в журнале *Гражданин* и религиозно-нравственный контекст *Братьев Карамазовых* (к истории создания романа)", *Русская литература*, 1996, № 1, с. 55-77.

57 Long-distance travelling from NZ and obtaining visas was an inconvenience. Travel itself entailed going through numerous airport security screenings. I used to wear my hair up secured by a bow, and sometimes even my hair would be screened repeatedly with a hand-

So, to get back to IDS conferences, my memories of the IVth International Dostoevsky Symposium in Bergamo, Italy, August 17-23, 1980 are fairly vague as I was unwell a lot of the time and in fact, was taken into the Emergency department of the local hospital. Irina Kirk accompanied me to AE. Looking at the *Abstracts* has triggered my memory and I remember being challenged by the complexity of Wolf Schmid's paper on "Единство разнонаправленных впечатлений восприятия. Рассказывание и рассказываемое в *Братьях Карамазовых*" (Some years later I managed to get a copy of it from Schmid). A paper by Árpád Kovács on "The transformation of the rhetorical and poetical function of inner actions in the structure of Dostoevsky's characters" was also challenging, as were some other of the many outstanding papers presented. I recall being fascinated by some group presentations by young Italian *dostoevskovedy* on "Colours and their artistic function in Dostoevsky's works" in a session chaired by Nina Каусисвилі, and "Типология и функция среды и предметов в романах Достоевского" chaired by Eridano Bazzarelli. The theme of Typology featured widely at the Symposium. A deputation from the USSR that was to include V.Y. Kirpotin, G.M. Fridlender and others did not arrive. I was pleased when my paper was selected for publication (formally confirmed to me in a letter with the "last correctures" signed by doct. Gian Piero Piretto). I had made use of some rare material from *Grazhdanin* during Dostoevsky's editorship acquired from the Lenin Library in Moscow, now known as the Russian State Library (RGB). At the time I was even more interested in A.N. Ostrovsky and theatre, than in Dostoevsky. I remember on my trips to Russia trying to meet specialists on the dramatist and being invited to visit Lidia M. Lotman, of the Institute of Russian Literature 'Pushkin House' (sister of Yury Lotman), in an apartment in Leningrad that she shared with some relatives. She took me into her tiny ascetic bedroom with its narrow metal bed and talked to me about Aleksandr Nikolaevich at length. Amongst others, I visited V.Y. Lakshin, deputy editor of *Novy Mir* in his apartment in Moscow, and was invited to converse in his impressive study, where he gave me an autographed copy of his latest book.

held device dragged along my scalp (I couldn't help wondering what it might be doing to my brain). Sometimes the alarm went off for no identifiable reason: I was told that this happened when a person was highly radioactive. By the time I arrived at my destination (whether in London or elsewhere) I would be told by a GP that my BP reading was so high that I "should not be even walking". Sometimes I was given advice by people both within and outside Russia on what to do and not do, and that could be off-putting. I remember receiving advice from a prominent Russian scholar and academician, who counseled me not to discuss any of my research or my ideas regarding future projects with my colleagues in Russia! Needless to say I did not follow his counsel.

I traveled to my next IDS Symposium at Cerisy-la-Salle, Normandy, France from 16-23 August, 1983 via Tokyo/Anchorage/Paris on the Japanese Airline. The Symposium took place at a secluded old castle surrounded by a large park in the midst of the countryside that seemed uninhabited and there were no amenities to be seen anywhere for miles. It is remembered chiefly by some as the occasion at which the spirit of Dostoevsky was present and showed its disagreement with an interpretation of his work proposed by a particular speaker. Neuhäuser in his account recalls that during the presentation on a calm sunny day “Suddenly a powerful gust of wind with an ear-splitting noise tore open the first of the windows ... and swept all the speaker’s papers from the table. For a long moment there was absolute silence in the room. Then somebody whispered ‘Fedor Mikhailovich’, and somebody else would echo it”.⁵⁸

I was given accommodation in the stables of the castle, together with other younger females and East European delegates. To get into our quarters we had to climb up some steps clutching on to a rope that served as a bannister. Irina Kirk attended, but she had had a massive stroke in March 1982 and told me she had been in a coma for two months. Mrs Wellek, (the wife René Wellek, professor in Comparative Literature at Yale University, who was made an Hon. President) kept saying that Irina Kirk was still alive thanks to the advances of American medical technology.⁵⁹

In my letters home I mentioned the late Jacques Catteau: “who is regarded as the local ‘God’ of Dostoevsky studies, head at Sorbonne, editor of *Revue des études slaves*, author of the most important book on Dostoevsky in French *La Création littéraire chez Dostoïevski*. We have it in the library, I ordered it two years ago [...]. One of the most interesting papers was on the last day of the conference by a girl PhD student from Columbia, who had worked on the correlation between certain physical laws (ie physics of Newton) in Dostoevsky and prevalent at the time – she took the concept of inertia of matter (fortunately, she didn’t mention the theory of thermodynamics!)”. In retrospect that “girl” was Professor Lisa Knapp of Columbia University, though I can’t remember precisely why I was concerned about ‘thermodynamics’ specifically, unless I had referred to it in my own paper.

The conference theme was confined to Dostoevsky’s works in the first half of the 1870s – *The Possessed*, (*The Devils*), *The Raw Youth*, *Diary of a Writer*,

58 NEUHÄUSER, p. 32.

59 I shall always remember Irina for the intrepid adventurer that she was arriving at our house in Wellington and then embarking on a hiking tour of the South Island only to be stranded by the weather.

1873. Hence I presented a paper on “Dostoevsky as Editor of *Grazhdanin*” with a 45-page handout of significant passages from that newspaper-journal.⁶⁰ Combined with an explication it was accepted for publication in the following issue of *Dostoevsky Studies*. Prior to the symposium I had sent Neuhäuser another related paper, my compilation of a chronological description of the contents of *Grazhdanin* during Dostoevsky’s editorship with some attributions of authorship. Neuhäuser wanted to publish it and in a letter of 20 April 1983 wrote: “The actual printing (composer and off-set) will be done by Prof. Rice (Tennessee).”⁶¹ At the same time he floated the idea: “Prof. Rice and I have discussed the possibility of starting a monograph series (as do some learned journals like our *Wiener Slawistisches Jahrbuch*).” He added that if this should not materialise “I would certainly be prepared to make space in the *DS*, but then you would need to limit yourself to 80-100 pages at most”. Subsequently the *DS* was facing difficulties with the withdrawal of Martin Rice. I never had the chance to publish anything similar to it until much later in *The Dostoevsky Journal* edited by Slobodanka Vladiv-Glover, when the layout and printing was overseen by the experienced Charles Schlacks Jr. I had worked with Schlacks Jr. earlier in 2002 on the compositing and printing of another long article for the same journal, that had been entrusted since 2000 to Vladiv-Glover as chief editor, and she has successfully continued producing it to this day, while championing a distinctive editorial policy. I was asked to become an Associate Editor in 2002 and have carried out my duties ever since. Vladiv-Glover has described her productive editorship in her introduction to the latest issue of the journal:

The Dostoevsky Journal: A Comparative Literature Review was first published in 2000 by the American publisher Charles Schlacks Jr., under the name *The Dostoevsky Journal: An Independent Review*. Schlacks entrusted the role of chief editor to me, 21 years on, I am still in the role. In that time the journal supported and kept alive Dostoevsky studies in Australia, publishing the research work of many promising young national and international scholars who went on to successful careers in Slavic Studies in the USA, Canada, Europe, South Korea, Australia and New Zealand. In 2014, Schlacks retired and sold many of his journals to Brill (Leiden), amongst them *The Dostoevsky Journal*. He had already agreed to a change of subtitle suggested by me, so when Brill took

60 Many years later at the IDS Symposium in Moscow I was pleased to hear from Bill Todd that he still used my handout in his Graduate Seminars at Harvard.

61 Letter from Rudolf Neuhäuser to Irene Zohrab of 20 April 1983.

over, the journal was already known as *The Dostoevsky Journal: A Comparative Literature Review*.⁶²

After Cerisy-la-Salle, I had returned to London, visiting Oxford as usual, and later travelled via Moscow to attend just for a couple of days in September the IXth International Slavists' Congress in Kiev, where I was scheduled to deliver a paper. I had been granted a visa to stay in Moscow and conduct some research. However, on September 1, 1983 a Korean Airline flight 007 (KAL) jumbo jet was shot down by a MiG-23 in a 'missile attack' by Soviet Union forces in the Sea of Japan killing 269 persons on board. KAL 007 had been on a flight from New York to Seoul via Anchorage, Alaska, (similar to the flight path in my itinerary I thought at the time) and was reported missing. On September 6 TASS acknowledged that the aircraft had indeed been shot down on entering Russian air space after warnings were ignored. Later my flight on Japan Airlines departing from Moscow to Tokyo twice a week was cancelled, as were most flights by Western airlines at that time. I had to remain in Moscow extending my accommodation bookings in an attempt to find another airline. In the meantime my family was waiting for me to return to Wellington and to my teaching duties. When I finally managed to find a seat on a flight to London, I was incredibly relieved when we touched down at Heathrow.

It is with nostalgia and fond memories that I look at the group photo of participants at the IDS symposium at Cerisy-la-Salle posing against a backdrop of ancient trees with trunks covered with ivy. The image is featured in the Appendices (*see ill. 12*). I continued being in contact with some of these 'Dostoevskovedy', as far as one's busy life and circumstances allowed. I particularly remember Robert L. Belknap of Columbia University, the tallest figure in the back row towards the right.⁶³ Also in the back row more towards the centre is

62 Slobodanka VLADIV-GLOVER, "21 Years of the *Dostoevsky Journal. A Comparative Literature Review*. 2000-2021. 71 years of Dostoevsky studies in Australia. 200 Years since the Birth of Dostoevsky. 1821-1881", *Dostoevsky Journal. A Comparative Literature Review*, vol. 22, 2021.

63 I would always look forward to meeting Bob Belknap whenever I was in New York (sometimes together with my then husband). Bob would take us for a tour of the city and its sights, pointing out its architectural distinctiveness and entertain us at his Club. I stayed at the Belknaps's apartment in Riverside Drive, near 116th street at the invitation of his then wife. The last time I met him was in 2013 in the penthouse apartment where he resided with his second wife. Later in the evening we went out to dinner at a near-by restaurant and passed through the courtyard of their high-rise building that had ivy climbing up its enclosing walls seemingly right towards the sky. I was startled to see this as just before leav-

William M. Todd III with shoulder length hair like a rock star and second to his left is Erik Egeberg. Far left standing next to each other are Neuhäuser, Kjetsaa, Kaucisvili, Natov, Gyula Király, and Árpád Kovács. To the right standing are Cateau, Charles A Moser, and Sven Linnér (in dark shirt) behind me, as well as Carl Stief and his wife Grethe in front, next to Nicholas V. Pervushin. Centre right sitting down is Robert L. Jackson, with Liza Knapp kneeling, also Michel Cadot, while kneeling from the left are Irina Kirk and Robin Feuer-Miller. There are other familiar faces, too many to mention.

The VIth Dostoevsky Symposium took place at the University of Nottingham, UK from 9-16 August, in 1986. The papers were grouped around themes that covered “Historical Context”, “Language and Style”, “Philosophical Ideas”. “The Creative Process and Literary Characters”, “Structure and Genre”. G.M. Fridlender (USSR), the editor of the *Complete Works* of Dostoevsky (*PSS*) and its companion series *Dostoevsky. Materialy i issledovaniia* attended the Symposium. He had been elected in absentia in 1983 as an Honorary President of IDS. I had met Fridlender earlier, the last time at the IXth Slavists Congress in Kiev in 1983 and he had invited me to contribute to *Dostoevsky. Materialy i issledovaniia*. In early 1984 I sent him three possible articles to choose from and he accepted my article on Dostoevsky and Ostrovsky that included references to reviews of Ostrovsky’s plays published in *Grazhdanin* during Dostoevsky’s editorship.⁶⁴ In a letter of 9 December 1984 Fridlender reminded me that one had to keep in mind that some attributions made by the celebrated Soviet academics V.V. Vinogradov, L.P. Grossman and B.V. Tomashevsky of articles in *Grazhdanin* had turned out to be unsubstantiated.⁶⁵ Regarding the Nottingham symposium I shall leave it to the organiser, Malcolm V. Jones (Nottingham) to provide details in his own overview, only to add that most of the papers were video recorded and the video-cassettes could be purchased. I bought a couple of videos including one of myself reading my paper on “Dostoevsky and Her-

ing New Zealand I had a dream in which I was wandering through a courtyard of a building enclosed by ivy climbing along its walls and almost joining together like a canopy as it reached the skyline, blocking out the light.

64 The other two articles were on Turgenev and Dostoevsky, and on the column in *Grazhdanin* “Kritika i bibliografiia”.

65 G.M. Fridlender in a letter of 9 December 1984 to Irene Zohrab: “На всякий случай обращаю Ваше внимание на то, что заметка «Желание» – Мещерского, а не Достоевского. Как понял еще Виноградов, Томашевский ошибочно связал ее с программой «дневника литератора» [...]. Надо учесть, что большая часть атрибуций Виноградова и Гроссмана по *Гражданину* оказалась на проверку также необоснованной” (see Ill. 20).

bert Spencer” (subsequently published with some other Symposium papers in *Dostoevsky Studies*). However, my own video-cassette later disappeared from the book shelf in my university office where it was stored.⁶⁶

The VIIIth IDS Symposium in 1992 was held in Oslo, Norway at Blinders University Campus and the Pan Conference Centre from 29 July to 2 August. It took place some seven months after the USSR had legally ceased to exist with the creation of a new state: the Russian Federation and 15 new countries. There was a promise in the air that former ideological tensions that had obstructed true interactions between Dostoevsky scholars in the East and West would be loosening. Participants from North America still dominated at the Oslo Symposium, their number being almost three times that of the delegation from the Russia Federation comprised of Dmitry Dostoevsky, great-grand-son of the writer, Georgy Fridlender, Ludmila Saraskina, Vladimir Tunimanov, Valentina Vetlovskaya, Igor Volgin and Vladimir Zakharov. The latter read a paper on “Symbolism of the Christian Calendar in the works of Dostoevsky”, which was to give expression to the character and drift of Russia research in the future.

It was interesting to meet again the Chairman of the Organizing Committee, Geir Kjetsaa (Norway), as we had kept in touch since Bergamo in 1980 in connection with his work by means of computers and quantitative methods on the attribution of unsigned articles to Dostoevsky in *Vremia* and *Epokha*. Of course today computational methods that include quantitative philology are widely used in Dostoevsky research in a number of countries.⁶⁷ Kjetsaa was a pioneer in a number of areas, including his landmark publication of *Dostoevsky and His New Testament* (1984). He spoke at the Opening session, as did Egeberg and Neuhäuser of the organizing committee. Kjetsaa read a paper on “The forbidden chapter of *The Devils*”. The main emphasis of the theme at Oslo was

66 Incidentally, for some years my university office was connected to the studies of lecturers in Modern Languages and the History Department, and located in the sunporch part of a house some distance from central University buildings. Once we found by accident a listening device that was clipped to the back of a picture. I didn't give it much thought at the time, but it was symptomatic of that era, when one's interest in Russian and Soviet studies and attendance of Symposia in foreign lands could be misinterpreted both in the West and the Soviet Union, each suspecting one to be a “secret agent” of the other! The video-cassette disappeared from my later study in the central buildings, where a number of other mystifying happenings took place.

67 Such as Russia (Petrozavodsk, Smolensk etc), Japan, Spain etc. See also: <https://bloggers-karamazov.com/2021/07/29/introducing-digital-dostoevsky/>

on Poetics. There was also a session on “Dostoevsky and Norway” and G. Fridlander (Russia) opened it with a talk on “Dostoevskij and Ibsen”, and Nils-Åke Nilsson (Sweden) followed with “Dostoevskij and Hamsun”. Martin Nag read a paper on “Dostoevskij and Edvard Munch”, the Norwegian painter, whose iconic painting of “The Scream” (or “The Cry”) (which exists in four versions and several lithographs) was viewed by participants during a tour of the Munch Museum. A neurologist, Dr Halfdan Kierulf spoke on “Dostoevsky’s epilepsy: Status praesens” and the relationship between illness and creativity at a session that I chaired on “Dostoevsky’s Poetics”. A photo of Kjetsaa together with his colleague Jostein Børtnes, who gave a paper in Oslo on “Dostoevskij’s *Idiot* or the Poetics of Emptiness” is featured in the Appendices (*see ill. 13*). Kjetsaa was to attend his last IDS Symposium in 2004 when he was already in poor health.⁶⁸

The IXth IDS took place in 1995 at a renovated 14th Century Charterhouse (Monastery) in Gaming, province of Lower Austria, approximately halfway between Salzburg and Vienna, in the foothills of the Alps. It extended over the first week of August, (just prior to the Vth ICEES World Congress in Warsaw). The accommodation was in rooms that were converted monks’ cells, each one with a baroque-type window. 14 different sessions were set down with three special sessions comprised of: *The Brothers Karamazov*; New Approaches to Dostoevsky (intertextuality, post-structural approaches etc.); and Dostoevsky in the Ideological Discussions in Russia Today (“uses and abuses of Dostoevsky”). Further themes in additional sessions covered virtually all possible topics that could be covered by the 140 or so delegates attending (being more than twice as many as in Oslo) with a large contingent of Russians, comprising not only delegates from the Federation itself, but also recent Russian émigrés from the US, Israel, Germany etc. In many ways the papers of the latter did not seem significantly different in thrust and tone than the ones offered by delegates from Russia (*see ill. 14*).⁶⁹ A late addition

68 I wish to thank Erik Egeberg for supplying this photo. Egeberg recalled in an e-mail to me of 28 September, 2021 regarding Kjetsaa: “As far as I know, symptoms of his dementia (not Alzheimer) became obvious to his colleagues some one or two years before that (2004 – I.Z.), and the disease progressed steadily, so that in his last years he was almost constantly in need of assistance”.

69 Earlier I had met some delegates from the Russian Federation under what were embarrassing circumstances for me: I had arrived early, been allocated my room, had unpacked and changed into my Polynesian flip-flops and a T-shirt and begun working on my unfinished paper, when a group arrived at my door and asked me to move to another room, as they all

to the list and to the programme's "Addenda" was the paper by Viktorovich on *Grazhdanin*.

During the 1990s when the journal *Dostoevsky Studies* was almost never being published, I was fortunate enough to be able to publish on Dostoevsky in the *NZSJ*. Authors of articles in the *NZSJ* have included members of the IDS such as Slobodanka Vladiv-Glover, Robert L. Jackson, Malcolm Jones, Horst-Jürgen Gerigk and others (*see ill. 15 and 16*). In addition, the *Australian Slavonic and East European Studies (ASEES)* (formerly *Melbourne Slavonic Studies*) published many of my articles. Later *The Dostoevsky Journal. A Comparative Literature Review* became an outlet, where I was fortunate to have had six of my contributions on Dostoevsky published in the context of the journal's avowed editorial promotion of comparative studies.⁷⁰ Throughout this time interest in Dostoevsky in New Zealand manifested itself sporadically amongst various organizations in Christian studies, adult or continuing education, NZ-USSR relations (later renamed Russia and Sovereign States), women's groups and so on, which entailed talks on "Dostoevsky's relevance to life to-day". Despite the changes to the political situation that initially simplified one's trips to the Russia Federation, visits to Russia would not become easier to organise. The security screenings at all international airports were just as intrusive as earlier. Now I would be held up trying to board my flights *out* of Russia, and worried that the delay would make me miss my flight and all subsequent connections.⁷¹

I was not able to attend the Xth IDS Symposium in 1998 in New York due to inability to find adequate replacements for my teaching. The next XIth IDS Symposium took place in Baden-Baden in 2001 and I was scheduled to attend, with the Abstract of my paper on the Symposium's main theme "Dostoevsky and Germany" included in the book of abstracts and the programme.⁷²

wanted to stay together in one block. They helped me repack and I was led to the other end of the building flip-flopping along the long corridor with a procession behind me helping me carry my luggage and papers etc.

⁷⁰ These were on topics relating to Meshchersky, *Grazhdanin*, Kierkegaard, Censorship, Darwin, *Tom Brown's Schooldays*, and Pogodin's challenge to Dostoevsky's image of Belinsky. See also ДЖОНС, с. 157-158; 164-165.

⁷¹ At one time I remember being 'rescued', because a friend, who accompanied me to the airport had brought another friend of his, who was high up in the Russian military or whatever, and proceeded to speak to the airport authorities, who then let me board my plane.

⁷² <https://www.yumpu.com/en/document/view/12247343/dostojewskij-und-deutschland-international-dostoevsky-society>.

Three volumes of *Dostoevsky Studies*. New Series were devoted to papers delivered at that symposium: vols.VI to VIII, 2002-2004. The introductory vol. VI was reserved for papers by those who were at the founding symposium in Bad Ems.⁷³

The XIIth IDS Symposium in Geneva, Switzerland from 1-5 September, 2004 was very full and hectic, which was reflected in its extensive programme summarised in a 271-page booklet of *Abstracts and Activities*, with a Preface signed by Ulrich Schmid and Jean-Philippe Jaccard.⁷⁴ There were around 180 participants presenting papers that were subdivided into narrow topics, and crammed into five (sometimes even six) parallel sessions that took place from Thursday to Saturday evening (2-4 September) at the University of Geneva. Each session contained mostly three speakers (though there were some with just two speakers and a few with four), while one of the speakers also acted as chairperson. There were almost no Plenary Sessions apart from the official Opening. Accommodation was dispersed across several venues that made inter-communication complicated. Nevertheless, opportunities arose for meeting in person many *Dostoevskovedy* whose publications I was familiar with, and putting a face to a name. I remember meeting K.A. Barsht, whose 2-volume anthology on Russian literary criticism of the XX century (1997) I had been using in my classes. My room was not far from that of Diane Oenning Thompson (Cambridge, ex USA), whose paper on “Dostoevsky and Music”, both secular and sacred, was the outcome of the research she was engaged in while editing the CUP volume *Dostoevsky and the Christian Tradition* (2001). Sunday was set aside to church services, including the tradition *panikhida*, theatre performances, and an excursion to Basel. The famous painting by Hans Holbein the Younger, of “The Body of the Dead Christ in the Tomb” (1521) was viewed at the Kunstmuseum, Basel. The painter had modelled his representation on the corpse of a recently deceased young man. Everyone recalled Dostoevsky’s reference to the painting in the *Idiot* and his comment when he first saw it in 1867: “One could lose one’s faith from that picture”. Many of the Russian delegates spent a long time gazing at it. Conjointly, three sessions at the conference were devoted to “New Approaches to

73 However, due to my non-appearance at the Baden-Baden, I published my paper elsewhere. I had to cancel at the last minute, not least due to the high cost of travel from New Zealand, that on balance outweighed the benefits.

74 The book of Abstracts and programme were beautifully printed, but contained some misprints with dates that caused confusion. <https://www.yumpu.com/en/document/read/12247266/thursday-sept-3-international->

Idiot”, although there were also individual sessions on “New Approaches” to Dostoevsky’s *The House of the Dead*, *Notes from the Underground*, *Crime and Punishment*, *Demons* and the “Grand Inquisitor”. Some papers were appropriately devoted to the *Gambler* (since it was in Geneva that Dostoevsky’s addiction to gambling compelled him to make trips to the Saxon-Les-Bains Casino to play at the roulette wheel).

A new departure were papers on aspects of language and style in Dostoevsky’s works with one presented by Marina Korobova (Russia) on the work of the Vinogradov Russian Language Institute, RAS and its work on the *Dictionary of Dostoevsky’s Language* under the leadership of Yu.N. Karaulov and E.L. Ginzburg. From Japan, Atsushi Ando reported on and applied some of the findings of the *Annotated Concordance to F.M. Dostoevsky’s novel “Idiot”* published in Sapporo in 2003. But the topic with the most sessions assigned to it (five) was “Dostoevsky and the Russian Emigration” and covered the reception of Dostoevsky by several generations of émigrés, in addition to sessions on “Dostoevsky and Russian Religious Philosophers”. Speakers comprised not only Dostoevsky scholars, but also specialists on Russian emigration, like Olga Kaznina, who gave a paper on “F.M. Dostoevsky i evraziiskaya ideya v russkom Zarubezh’e” which embodied the latest guidelines for Dostoevsky and Eurasian studies in Russia instituted in the 1990s. A similar type of overview was the report of V.N. Zakharov on “Dostoevsky as a component of global knowledge”, who introduced the Internet Lab based at the Faculty of Russian Literature of Petrozavodsk University on its site <http://www.philolog.ru>. Initially it made available all the works of Dostoevsky, including marginalia, concordances, and the *New Testament of Dostoevsky (Evangeliye Dostoevskogo)* (1823). Then the Internet Lab staff worked on all of Dostoevsky’s Notebooks, preparatory notes and letters based on original manuscripts, rereading these and making many corrections. They began publishing the contents of the journals *Vremia* and *Epokha*, and the weekly newspaper *Grazhdanin*. Many of the papers delivered were later published in Russian-based journals of which there were now a substantial number. Nine contributions appeared in vol. IX of *Dostoevsky Studies*. New Series, 2005. A discussion on “Teaching Dostoevsky” chaired by William M. Todd III (USA) set the precedent for Roundtables at future symposia, mainly conducted by American members of IDS. From my personal ‘New Zealand’ perspective I enjoyed meeting some of the early participants of IDS, whom I had met in Bad Ems: Gerigk, Jackson, Jones, Neuhäuser and W. Schmid. A photo that was taken of us six by Schmid’s wife is featured in the Appendix (*see ill. 17*).

The XIIIth Symposium in 2007 at Eötvös Loránd University ELTE in central Budapest, Hungary was very well organised and obviously much thought had gone into shaping the programme coherently, with compelling introductions to it by the two main organisers Katalin Kroó and Géza S. Horváth. It seemed to me that the direction of the Symposium branched out towards two targets, that the organisers attempted to reconcile. Horváth referred to Dostoevsky as a “discourse founder”, who constantly demands a return to the “primary and unadorned text” of his writing (à la Foucault), which leads to the “continuous reinterpretation of the *stirringly new* aesthetic and linguistic experience”. Hence, the presentations on Dostoevsky’s poetics and its structural and narratological aspects (that have always been the outstanding strength of the Hungarian members of the IDS). Kroó assumed the challenging task of positioning the above approach in relation to the symposium’s theme “Dostoevsky in the context of cultural dialogues” and encasing it within the discourse in *The Diary of a Writer* of 1876-77 and 1880 (*ИСС* 20; 29. 23; 30-31. 26; 145). The point of departure was Dostoevsky’s pronouncement in his chapter on George Sand about “universality” being “the most important personal characteristic and purpose of the Russian”. However, Dostoevsky’s caveat that “all this needs to be explained much more clearly” was developed to emphasise “responsibility” and a scholar’s “individual, personal scientific (*nauchny*) view”. There were many outstanding papers presented at the symposium and participants from Russia and Eastern Europe seemed to dominate. The organisers and editors are to be congratulated on the coverage and quality of its publication of two volumes of papers: *F.M. Dostoevsky in the Context of Cultural Dialogue* and *Aspekty poetiki Dostoevskogo v kontexte literaturno-kulturnykh dialogov*.⁷⁵ A significant American contribution consisted of a Round Table under the chairmanship of William M. Todd III (Harvard, USA) with some excellent summaries of the latest approaches to Dostoevsky by US scholars presented by Robin Feuer Miller “On recent Dostoevsky Scholarship”, also Nancy Ruttenburg, Susan McReynolds and Seamas O’Driscoll. In a later article in *Literaturnaya Gazeta*, a correspondent asked Igor Volgin: “which papers at the Symposium had aroused interest?”⁷⁶ Volgin listed at least 14 Russian speakers, adding that “of

75 Katalin KROÓ and Tünde SZABÓ (Eds.), *F.M. Dostoevsky in the Context of Cultural Dialogues* (Budapest: ELTE Russian Literature and Literary Studies, 2009), 565 pp.; Каталин КРОО, Тünde САВО, Геза С. ХОРВАТ (под ред.), *Аспекты поэтики Достоевского в контексте литературно-культурных диалогов* (“Dostoevsky Monographs: A Series of the International Dostoevsky Society”; Vol. 2) (Санкт-Петербург: Дмитрий Буланин, 2011), 320 с.

76 “Литература. Достоевский за Дунаем. Поверх Барьеров”, *Литературная газета*, № 26,

foreign reports I would note the presentations by the Americans D. Thompson, R. Belknap, W. Todd, D. Martinsen (by the way, she has been elected as the new president of IDS), and also I. Zohrab (New Zealand), J. Catteau (France), A. Kovács (Romania).” Asked whether there had been any ‘battles’ at the Symposium on certain issues, Volgin, referring parodically to the well-known saying that life is “*the way of existence of protein bodies*” (see F. Engels, “Dialectics of Nature” – *I.Z.*), noted that “passions raged around the interesting paper of I. Esaulov, who having rejected” and in Volgin’s view “completely reasonably” “the dubious term religious literary criticism (yet) insisted on the “*sobornost*” and “*paskhal’nost*” of Russian literature”. He continued that “with the same success one could rank among philological categories also Orthodoxy, Autocracy, nationality, not to mention Party-mindedness (*partiinost*)”.⁷⁷

The XIVth IDS Symposium took place in Naples on 13-20 June, 2010 at the University of Naples “L’Orientale” and the Italian Institute for Philosophical Studies. The presentations focused on the theme of “Dostoevsky – Philosophical Mind, Writer’s Eye”. It was distinguished by its Plenary Sessions and five Roundtables, the second of which was assigned to the presentation of new books and to publishing news. Some outstanding books were presented that deserve separate reviews. The director of the Institute of Russian Literature (Pushkin House) in St.Petersburg, Vs. Bagno reported on the plans for the publication of a new edition of the *Complete Collected Works and Letters* of Dostoevsky in 35 volumes.⁷⁸ It will include for the first time all the drawings of Dostoevsky and an enlarged component on ‘Dubia’. It is proceeding with its textological work on Dostoevsky’s texts that will ensure that the use throughout the world of the results of the work of textual experts at Pushkin house will continue.

I shall refer you to the detailed report on the Symposium by Irina Akhundova on a Russian website that includes interviews with the chief organisers Michaela Böhmig (Naples) and Stefano Aloe (Verona).⁷⁹ According to this report the Symposium received financial support from a variety of sponsors, including the *Russky Mir* Foundation. Michaela Böhmig, in reply to the question from the interviewer “What is the peculiarity of the current forum?” responded:

20/07/2007.

⁷⁷ *Ibid.*

⁷⁸ <https://russian-literature.org/author/Dostoyevsky>

⁷⁹ Ирина АХУНДОВА, “Достоевский в Неаполе”, *Православие и мир*, 5 июля 2010, <https://www.pravmir.ru/dostoevskij-v-neapole/>

The current symposium is devoted to how the writer's thought is refracted in his work. The writer's reflections are mainly focused on religious issues and are primarily associated with Orthodoxy and the figure of Christ. Central to Dostoevsky are questions about Christ and Truth, about the conflict between faith and atheism, which turns into nihilism, about the relationship between metaphysics, ethics and aesthetics. Researchers talked about these and other problems for five days. A feature of this Symposium was the 'Italian round table', which was attended by the most famous Italian researchers of Dostoevsky's 'continent'. This meeting was held in Italian.⁸⁰

The General Assembly Meeting that included the proposal to make changes to the Constitution had been circulated electronically earlier by the President, D. Martinsen inviting discussion. I was not able to attend that meeting.⁸¹ A couple from the vibrant local Russian community in Naples (who had an interest in NZ rugby) kindly helped me with transport to the post office to post cartons of books to NZ. At every symposium I was extremely fortunate to receive books from colleagues and I cannot thank them enough. Regarding Naples I shall mention also that in addition to my own paper, I was asked by James L. Rice (US) to read his paper in his absence. I also remember that for the first time a Chinese representative was present at the symposium and Deborah Martinsen asked me to look after him for a time. Co-incidentally, the following year, I would be a member of a panel to represent the IDS, the other panellists being Sergey S. Shaulov (Russia) and Slobodanka Vladiv-Glover (Australia), who chaired and organised this presentation in Beijing at the First Congress of the World Literature Association at the Institute of World Literature at Peking University, 30 June-3 July, 2011. My Abstract on "Dostoevsky and Asia" was formally approved.⁸² It dealt with oriental motifs and patterns in Chinese philosophy discernible in *Brothers Karamazov*, and also extracts from articles dealing with China in *Grazhdanin* during Dostoevsky's editorship. One was a reprint from a British paper in China at the time (1873) (that I displayed in an overhead) that described a fierce rebellion followed by a massacre that took place in the Sin Chen (Xinjiang) region.⁸³ I was not fully aware of its associations with

80 *Ibid.*

81 My hotel accommodation was located some distance away from where the meeting took place, and I was avoiding long-distance walks, having been involved earlier in a car accident (as a passenger) and later having had major surgery on my leg.

82 Irene ZOHRAV, "Dostoevsky and Asia", *The Rise of World Literatures. Abstracts, Dostoevsky as a World Writer*. First Congress of the World Literature Association, Beijing, 2011, p. 119.

83 [Ф.М. ДОСТОЕВСКИЙ?], "Из текущей жизни. Казни в Китае", *Гражданин*, № 19, 1873,

the mainly ethnic Mahomedan (Muslim) Uygurs that are being 're-educated'. I had verified that report, which was also cited in the *Sydney Morning Herald* of 12 April, 1873, where the same information was featured as in *Grazhdanin*, but in greater and more lurid detail. As I was delivering my paper, I noticed a change in the atmosphere in the audience. Again, I had overstepped the mark, transgressing into territory characterised by the saying "Fools rush in where Angels fear to tread". Perhaps that too is a result of the influence of my Oceanic environment.

The next XVth Symposium of IDS took place in Moscow on 8-14 July, 2013. It was a truly unforgettable landmark event, its theme being "Dostoevsky and Journalism",⁸⁴ and has received coverage in Russia.⁸⁵ It was conducted at the Solzhenitsyn Centre of Russian Emigré Studies (SCRES). There were over 140 participants of whom 67 were from Russia and the Commonwealth of Independent States (CIS), 39 from Europe and 35 from the US and Asia. Everything was extremely well organised with all sessions taking place at that one central venue, with a nourishing three-course midday dinner included, plus well-catered lengthy tea-brakes.⁸⁶ The papers were video-taped and I met over lunch a nice gentleman from the recording studio, who had been helping video-tape, as he was a sound engineer. He had worked on submarines and had a genuine interest in NZ.⁸⁷ A memorable event was the reception in Pashkov house with a viewing of Dostoevsky's manuscripts, including his notes over the body of his first wife "Masha is lying on the table". Saturday was devoted to a trip to Darovoe (*see ill. 19*). As customary at recent conferences after the presentation of new publications the latest books could be purchased on site. There was a massive amount of new books, including the 1230-page long *Khronika*

c. 575.

84 See footnote 28.

85 Александра ТОИЧКИНА, "Симпозиум Международного Общества Достоевского впервые прошел в России", *Учительская Газета*, 31 июля 2013, <https://ug.ru/simpozium-mezhdunarodnogo-obshhestva-dostoevskogo-vpervyye-proshel-v-rossii/>

86 Its programme can be viewed on: <https://philologist.livejournal.com/4440558.html>

87 However, not everyone was as welcoming and I remember an encounter with one officially honoured former Soviet academic accusing me for having the temerity to work in New Zealand on topics such as censorship in Imperial Russia and Dostoevsky's journalism. In my defence I could only mutter that I had my own means of accessing sources and to go easy on me. Someone said that some of the research on Dostoevsky most admired inside Russia had been carried out by researchers working outside it, including that of the esteemed *pleiade* of Russian émigré writers (not that I would count myself amongst them).-

roda Dostoevskogo based on the earlier version by M.V. Volotskoy, and edited by Igor Volgin, who also wrote the sections on *Rodnye i blizkie: Istoriko-biograficheskie ocherki*. I ended up being heavily laden (as usually) with extra luggage comprising books, and was grateful for the help I received with travel to the airport.

The next XVIth IDS Symposium took place in 2016 in Granada, Spain,⁸⁸ but at the last minute I had to cancel my trip (though my paper on the censored *Crime and Punishment* emerging out of *Winter Notes* had been included into the book of Abstracts). I was intending to attend the Symposium in Boston in 2019 and sent an Abstract, but was not able to get there. However, I felt I was there ‘in spirit’, as Vladiv-Glover generously kept me informed of the proceedings with cell-phone messages and video-clips.

Originally, I was intending to conclude this account with some wide-ranging observations on the reception of Dostoevsky in New Zealand, especially in the Nineteenth century, that has set a pattern ever since, but feel that I have monopolized the reader enough (assuming that the reader is still with me). I have written in the past on the reception of Dostoevsky in NZ in the Twentieth century, focusing on writers such as Katherine Mansfield, Frank Sargeson, Dan Davin, Maurice Shadbolt, H.W. Williams and a few others.⁸⁹ New Zealand’s outstanding Maori writer Witi Ihimaera-Smiler informed me recently that only after he had become a writer was he able “to reach across time and distance” and, while he would not go as far as to say he was affected or influenced by Dostoevsky, he did “recognise the common humanitarian impulse and political urgency and then! ah! the master!”. Janet Frame, one of New Zealand’s most famous writers drew inspiration from the works of Dostoevsky (amongst other European writers in translation), breathing them in and surviving on ‘shadow oxygen’: “The oxygen may lack its original distinctive flavour but if one is desperate to go on living one cannot wait to take part in the full tragedy of ‘smelling the air’ – or of tasting it: it is enough that it is pure, perfect O”.⁹⁰

So in conclusion, I’d like to mention that probably the earliest reference to Dostoevsky found in NZ newspapers refers to the first publication of an English translation of *Notes from the House of the Dead* (*Zapiski iz mertvogo doma*)

88 I assumed that the theme would include Dostoevsky’s representations of Spain, and was surprised to learn that the symposium would be centering wholly on *Crime and Punishment*.

89 ЗОХРАБ, “Восприятие”, с. 420-438.

90 Janet FRAME, “Memory and a Pocketful of Words”, *Times Literary Supplement*, 4 June, 1964, pp. 12-13.

translated as *Buried Alive* in 1881. It's a long and very favourable review, unusual in the sense that it considers that imprisonment in Siberia the way Dostoevsky depicted it is not as terrible as it is usually perceived to be.⁹¹ But in complete contrast to this view were the majority of other articles, such as one in 1885: "The Czar's Ile. Horrors of A Great Russian Prison. Dying Slowly in Solitude. Graphic Picture of the Miserables in the Fortress of St Peter and St. Paul."⁹² A NZ critic from Hawke's Bay writing on "Russian Novels" in September 1887 observes that there is suddenly "quite a rage" for the Russian novel that is distinguished by its "tender interest for its personages" with "Dostoïevsky" being "perhaps the most exciting" of the great Russian novelists: "his works are but one long wail. He resembles a traveller who has been everywhere and describes everything accurately, but who has only travelled by night. No sun shines, no smile in his works, nothing but sadness, tears and sobs! The titles alone are most suggestive. 'Poor People', 'Humbled and Offended', 'Crime and Punishment', 'The Possessed', 'The Idiot', 'Reminiscences from the House of the Dead' – his experiences in Siberia – sound by no means lively or amusing."⁹³ A lengthy review *Crime and Punishment* also appeared in 1887 by the same author, who signed it "Asor".⁹⁴

Some references to Dostoevsky appeared in connection with the lectures of Baron Mollwo, an émigré from Russia, who settled in Wellington, New Zealand. Mollwo alleged that he had met Tolstoy and Turgenev, and also Marx and Mazzini. He counted himself amongst those in whose hearts had been planted "the seed of a vague longing for freedom" and included Dostoevsky amongst those who had done a great deal to foster a "feeling of discontent, and fan into the flame the sparks smouldering in the breasts of the students."⁹⁵ He implied that his own fate was similar to that of Dostoevsky's, since he too was punished for his radicalism. Mollwo knew several languages and said he had worked at

91 "Convict Life in Siberia", *Timaru Herald*, vol. XXXIV, Issue 2535, March 1881, p. 3. I wish to thank Dr Hilary Chapman for her help with accessing NZ newspapers.

92 "The Czar's Ile. Horrors of A Great Russian Prison. Dying Slowly in Solitude. Graphic Picture of the Miserable in the Fortress of St Peter and St. Paul", *Colonist*, vol. XXVIII, issue 4100, 30 March, 1885, p. 3.

93 "ASOR.", "Russian Novels", *Hawke's Bay Herald*, vol. XXII, issue 7838, 3 September 1887, p. 2.

94 "Dostoevsky's 'Crime and Punishment", *Hawke's Bay Herald*, vol. XXIII, issue 7955, 20 January 1888, p. 3.

95 "Saved by A Woman", *Evening Post*, vol. LVIII, issue 151, 23 December 1899, (Supplement), p. 3.

the Crystal Palace in 1851 at the Russian exhibition court.⁹⁶ Mollwo is likely to have been a distant descendant of the merchant and sugar manufacturer in St. Petersburg, Yakov Nikolaevich Molvo (1766-1826) (of German descent), founder and owner of the Molvo & Son Co., who had the well-known Molvo Garden laid out for his workers. During the Soviet period it was known as the Garden of Equality. There is also a Molvo bridge built across the Tarakanovka river in St Petersburg. Baron Mollwo in New Zealand appears to have admired the radical Dostoevsky, rather than the author of “Pushkin Speech”. St Petersburg featured regularly in NZ Nineteenth century newspapers, including in a report of the murder of Dostoevsky’s sister Varvara in 1893.⁹⁷

I guess the moral of “Dostoevsky in NZ” is that everything is somehow connected beyond time and space, as Alyosha in *Brothers Karamazov* sensed it in the chapter “Cana of Galilee”. I identified with the view of Dostoevsky as presented by R.L. Jackson in his opening address at the last IDS symposium at Boston. He has given me permission to cite his speech in the Appendix and I would like to end with Jackson’s thoughts on what Dostoevsky’s life “has to ‘say’, as it were, to these times, OUR times, of destruction and destitution, and one of the thoughts that came to mind was the will to STRUGGLE”. Jackson cites the work of another IDS member James L. Rice, author of *Dostoevsky and the Healing Art. An Essay in Literary and Medical History*, who “argues persuasively in this connection that Dostoevsky’s basic *physiological* conflict was a struggle (*bor’ba*) against his own moribund being”. Jackson concludes that “the idea of the permanent quest for the ideal, an esthetic-spiritual ideal, remains central and, finally, ecumenical, in Dostoevsky’s work and outlook. Perhaps this is too optimistic. But perhaps Dostoevsky, as we come to know more about him, is overcoming himself”.

96 Geoffrey W. RICE, *Wellington’s mysterious ‘Baron’ Mollwo, the thalio-histrionic elocutionary lecturer*, 2020. My interpretation of the NZ newspaper articles about Mollwo differs to that of G.W. Rice, who did not use any Russian sources.

97 “General News. A Russian Crime”, *New Zealand Herald*, vol. XXX, issue 9211, 27 May 1893, p. 2. (Supplement).

***Appendices to:
Impressions (from a New Zealand perspective)
of the history of the IDS and its Symposia***

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- 12. Group photo of participants at Cerisy-la-Salle, 1983. From the left standing next to each other are Rudolf Neuhäuser (Canada), Geir Kjetsaa (Norway), Nina Kaucishvili (Italy), Nadine Natov (USA), Gyula Király (Hungary), and Árpád Kovács (Hungary). Further down on the left are Nina Perlina (USA), next to Elena Loghinovskaia, wife of Albert Kovács (Romania), who is standing behind her. From the right in the front row are Jacques Catteau (France), Charles A. Moser (USA), Sven Linnér (Sweden), Irene Zohrab (New Zealand), Grethe Stief with her husband Carl Stief (Denmark) be-

hind her; she is next to Nicholas V. Pervushin (Canada). Sitting down towards the centre is Robert Louis Jackson (USA), with Liza Knapp (USA) kneeling, also Michel Cadot (France). To the left kneeling Irina Kirk (USA) and Robin Feuer Miller (USA). Towards the middle at the back is Rev. Grigoriev (USA) with Erik Egeberg (Norway) in front, and Malcolm Jones (Great Britain) further to the back left, next to Victor Terras (USA). At the back to the right the tallest figure is Robert Belknap (USA) and further along Bill Todd (USA).

13. Photo of Geir Kjetsaa & Jostein Børtnes, Oslo, 1992 (courtesy Erik Egeberg).
14. From left to right: Vladimir Tunimanov (IRLI RAN, Russia), Ludmila Saraskina (Moscow, Russia) and Irene Zohrab (Victoria University of Wellington, New Zealand) in Klagenfurt, Austria, at the time of the IXth International Dostoevsky Society's Symposium, 1995.
15. Issues of the *NZSJ*. Authors included members of the IDS. The Dostoevsky issue featured an important essay by R.L. Jackson on "Dostoevsky and Freedom".
16. Photo of Slobodanka Vladiv-Glover, her husband John Glover and me taken in Wellington around the early to mid 1990s.
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20. G.M. Fridlender, a letter of 9 December 1984 to Irene Zohrab.

Credits:

All photos and documents from Irene Zohrab's personal Archive.

Appendix C and Photo 2 – courtesy Robert Louis Jackson;

Photo 13 – courtesy Erik Egeberg

APPENDIX A

Opening Speech by Dmitry V. Grishin at Bad Ems, 1 September 1971

Source: *Epokha*, 10 April 1972 (typed out in Russian)

Эпоха, 10 апреля 1972 г.

МЕЖДУНАРОДНЫЙ СИМПОЗИУМ ДОСТОЕВСКОГО

Речь председателя организационного комитета исследователей жизни и творческой деятельности Ф.М. Достоевского, Д-ра Д.В. Гришина на первом международном симпозиуме, посвящённом 150-летию со дня рождения гениального русского писателя 1 сентября 1971 года

Дорогие коллеги! Я буду говорить о целях и задачах, стоящих перед нами, но прежде чем перейти к теме, разрешите мне от имени Организационного комитета приветствовать Вас, ведущих исследователей жизни и творчества Достоевского, собравшихся сюда из разных стран мира, чтобы отметить на международном симпозиуме 150-летие со дня рождения гениального писателя, русского по происхождению, но принадлежащего всему человечеству, Фёдора Михайловича Достоевского.

Я сказал, на «международном симпозиуме». Эти слова имеют огромное значение. Правда ли это? Завтра я буду делать отчётный доклад о работе Оргкомитета и тогда остановлюсь на всём подробно, а пока скажу только, что в Оргкомитет входят представители от 16 стран мира, включая СССР, Америку, Францию, Индию, Австралию и Канаду.

В работе симпозиума принимают участие исследователи жизни и творчества Достоевского из 14 стран мира, так что мы можем с полным правом сказать не только, что наш симпозиум международный, но и то, что ничего подобного до настоящего времени в области достоевсковедения ещё не было. Скажу больше. Наш симпозиум является знаменем времени.

Достоевский был писателем огромного, космического размаха. В своём творчестве он поставил на разрешение не только национальные, но и мировые проблемы, в свой «жестокий век» он мечтал о «единении всечеловеческом», о создании рая на земле. Оставаясь всегда русским и даже будучи самым русским из всех русских, он перешагнул рубежи национальной ограниченности и стал гражданином мира.

Как-то Достоевский заметил, что «для повествователя, для поэта могут быть и другие задачи, кроме бытовой стороны: есть общие, вечные и, кажется, вовеки неисследимые глубины духа и характера человеческого». Исследователем этих сторон и был Достоевский.

В лице Достоевского мы имеем дело не с обычным писателем. Он был гигантом, открывателем новых измерений, Колумбом человеческой души, он открыл нам великие тайны душевного мира, открыл нам нас самих, но не открыл самого себя, многое не успел объяснить и досказать. Образ Достоевского противоречив и неотчётлив, он двоится, черты меняются вместо одного лица мы, как бы видим, много лиц и пытаемся, каждый в отдельности, в изолированности друг от друга, понять и объяснить этого загадочного писателя. Эти задачи не по плечу одному человеку. Нам нужно координировать нашу работу, нужна дружеская критика, нужен широкий обмен мнениями, нужны дискуссии, нужны личные встречи.

Да, личные встречи необходимы. Часто они важнее и дают больше, чем статьи и книги. Иногда при кратком обмене мнениями и идеями, мы получаем массу нового и полезного, и на этом симпозиуме мы имеем исключительную почти невероятную возможность встречаться всем в одном месте. Ведь это не общий конгресс литературоведов представляющий из себя смешение языков, а симпозиум специалистов по Достоевскому, где возможно говорить о любых проблемах связанных с жизнью и творчеством Достоевского, не опасаясь, что тебя не поймут.

Личное общение необходимо и потому, что мы не алхимики средних веков и должны быть тесно связаны друг с другом.

Короче говоря, идея необходимости создания международного объединения исследователей жизни и творчества Достоевского носилась в воздухе. Дальше так продолжаться не могло. Нужно было сделать первый шаг и мы его сделали.

Фёдору Михайловичу Достоевскому не везло. У него была трудная жизнь, трудная деятельность, трудные и сложные отношения с людьми. Часть его трудностей, как бы по наследству, перешла и к нам, но об этом я расскажу Вам завтра, а сейчас перехожу к нашим целям и задачам.

Одной из главных целей созыва нашего симпозиума является создание Международного общества исследователей жизни и творчества Ф.М. Достоевского, но об этом также я буду говорить подробно завтра в моём отчётном докладе, а теперь перехожу к проблемам, на которых я хотел бы остановить ваше внимание и которые требуют своего разрешения.

Если мы намереваемся создать Международное общество, и я уверен, что мы его создадим, так нужно подумать о связи между нами. Встречи только

на конгрессах недостаточны. Вопрос встаёт об издании своего журнала. Но как издавать, где взять денег, кто будет редактором? Обо всём этом нужно подумать и всё это решить. Я лично не думаю, что мы сможем издавать журнал. Но что-то издавать необходимо. Может быть, мы сможем издавать раз в три-четыре месяца, информационный бюллетень? Конечно, в нём нельзя будет помещать статей, но из него можно будет знать, кто над чем работает, кто куда намеревается ехать, кто кого из коллег сможет посетить. Мне кажется, что последний вопрос о взаимопосещениях имеет особую важность. Я полагаю, что в любой стране, в любом городе каждый из нас будет рад и счастлив встретиться с коллегами, и – при случае – быть полезным им. Я не только буду рад встретиться с коллегами в Австралии, но и приютить их у себя. Бюллетень должен помочь организовать подобные встречи. Люди одиноки, нашим идеалом будет – в каждой стране иметь близких.

В бюллетене необходимо помещать информацию о приглашениях в те или иные университеты специалистов для чтения лекций на темы, связанные с жизнью и творчеством Достоевского. Мы должны всячески развивать и поощрять изучение творчества Достоевского и давать возможность членам нашего общества посещать различные страны.

Может быть, я смотрю слишком пессимистически на возможность издания журнала, и мы сможем издавать не бюллетень, а журнал, что было бы великолепно. Нужно подумать и о том, кто взял бы на себя дело издания бюллетеня или журнала. Если кто сможет великодушно предложить свою помощь, то я просил бы заранее сообщить мне.

Необходимо будет обсудить вопрос о возможности издания нашим обществом сборников статей, а может быть и монографий. Кто смог бы взять на себя исследование этих возможностей?

Кроме того, мне кажется, что нам следовало бы создать при каком-нибудь университете информационный центр и библиотеку, куда каждый из нас посылал бы свои труды. Нужен ли подобный центр? При каком университете создать его? Все эти вопросы нужно обсудить.

Теперь поговорим об издании материалов симпозиума. Нужно решить, что и как мы будем издавать. Международное объединение славистов обычно требует от всех желающих читать доклады за два года до конгресса сообщения тем и присылки конспектов. Но в этом году они потребовали, чтобы были высланы также напечатанные полные тексты докладов для конгресса, который состоится в 1973 году в Варшаве. Сами они издают только резюме докладов. Всё это неплохо. В будущем мы последуем их примеру, но в настоящем нужно как-то постараться издать материалы симпозиума самим.

Наш симпозиум уже привлёк внимание международной общественности. Из Ленинграда, Праги, Варшавы и других городов и стран я получил много писем с просьбой сделать всё возможное, чтобы опубликовать все материалы симпозиума, включая дискуссии. Легко сказать «опубликовать», но как это сделать? У нас нет средств. Я прошу каждого участника симпозиума подумать, как найти выход из положения, чтобы и волки были сыты, и овцы целы. Разрешить эту проблему мы должны, иначе вся деятельность симпозиума останется во мраке неизвестности.

И последнее о наших целях. Я буду краток. Наши цели чётко и ясно изложены в «Проекте устава», и в «Обращении» ко всем исследователям жизни и творчества Достоевского. «Обращение» было опубликовано во многих журналах мира. «Проект устава» и «Обращение» были опубликованы целиком в ведущем журнале Чехословакии «Чехословацкая русистика», номер 5, 1970 год.

При составлении этих документов я много думал и стремился к тому, чтобы каждый исследователь творчества Достоевского мог войти в наше общество для дружной работы. Об «Уставе» мы будем говорить подробно, когда будем его принимать, а на «Обращении» я останавлиюсь сейчас. Вот что писали мы исследователям творчества Достоевского всего мира:

«В 1971 году всё человечество будет отмечать 150 лет со дня рождения гениального русского писателя и мыслителя Фёдора Михайловича Достоевского. Интерес к жизни и творчеству Достоевского растёт с каждым днём и к юбилею писателя достигает небывалой высоты. С каждым годом увеличивается количество научных работ, посвящённых Достоевскому, который давно уже стал не только русским писателем, но и писателем мира.»

Думается, что пришла пора исследователям жизни и творчества Достоевского из разных стран объединиться в одно общество, целью которого будет: помощь в установлении и развитии дружеских связей и сотрудничества между членами общества, осуществление обмена информацией, издание бюллетеня, справочников и отдельных монографий, организация встреч с коллегами, приезжающими в другие страны, Общество будет информировать своих членов о возможностях взаимопосещений, проводить международные съезды, конференции и семинары, издаст библиографический справочник с именами, адресами и перечислением трудов исследователей творчества Достоевского всего мира.»

Организационный комитет призывает всех исследователей творчества Достоевского принять самое активное участие в деятельности общества.»

Когда-то, Достоевский мечтал о «всечеловеческом единении». Прошли десятилетия, но до «единения» всё так же далеко, как было при Достоев-

ском. Пусть же мы, исследователи его творчества, своим объединением положим начало исполнению мечты великого человека».

Мы это писали и теперь на нашем симпозиуме должны подумать, как всё это осуществить.

Работы впереди много. У нас ничего нет, мы ни от кого не зависим и никто не стоит за нашей спиной, но у нас есть энергия, воля и желание иметь своё общество, а это много значит.

Я обращаюсь к вам с призывом почувствовать себя на этом симпозиуме не только участниками, но и создателями нашего общества. Пусть каждый решит, что и в какой области он может сделать полезного для развития наших идей. Может быть нам целесообразно создать маленькие комиссии из двух-трёх человек, чтобы каждая занималась какой-нибудь одной проблемой.

Нужно помнить, что своей деятельностью в настоящем, мы закладываем основы для работы исследователей творчества Достоевского будущих поколений. Ведь сам Достоевский показал нам, как нужно преодолевать узкие рамки национальной ограниченности. Будучи русским и, может быть, самым русским из русских, он преодолел свой национализм, преодолел всё временное и случайное.

Это спасло его от смерти. Да, Достоевский не умер. Он будет жить вечно до тех пор, пока не воплотятся в жизнь его великие мечты.

Подпись под фотографией:

Д-р Д. В. Гришин. Председатель Организационного Комитета Международного Общества Исследователей Жизни и Творчества Ф.М. Достоевского.

APPENDIX B**Opening Speech by Dmitry V. Grishin at Bad Ems,
(in English, translated by David Foreman), 1 September 1971****INTERNATIONAL SYMPOSIUM ON DOSTOEVSKY**

THE SPEECH MADE BY THE PRESIDENT OF THE ORGANIZING COMMITTEE OF RESEARCHERS INTO THE LIFE AND CREATIVE WORK OF FYODOR DOSTOEVSKY, DR. D. V. GRISHIN, AT THE FIRST INTERNATIONAL SYMPOSIUM DEVOTED TO THE 150TH ANNIVERSARY OF THE BIRTH OF THIS RUSSIAN WRITER OF GENIUS, SEPTEMBER 1ST, 1971.

Dear colleagues! I will be speaking about the aims and objectives which confront us but, before addressing that topic, allow me, on behalf of the Organizing Committee to welcome you as leading researchers into the life and works of Dostoevsky who have gathered here from various countries of the world to mark at this international symposium the 150th anniversary of the birth of this writer of genius, who was Russian by birth but belongs to the whole of humanity – Fyodor Mikhailovich Dostoevsky.

I did say “international symposium”. These words are of huge significance. Is that not so? Tomorrow I will be making a report on the operations of the Organizing Committee and dwelling on everything in detail but, in the meantime, I just wish to say that the Organizing Committee comprises representatives of 16 countries of the world, including the USSR, America, France, India, Australia and Canada.

Taking part in this symposium are researchers into Dostoevsky’s life and works from 14 countries of the world, so we are fully entitled to say that not only is it international in character, but also that, in the realm of Dostoevsky studies, nothing like it has ever taken place before. More than that, our symposium is a landmark of our era.

Dostoevsky was a writer of huge cosmic sway. In his works he posed not just national but world problems; in his ‘harsh epoch’ he dreamt of a “union of all humanity”, of world-wide harmony, of creating heaven on earth. He investigated man’s spiritual life. While always remaining Russian and even the most Russian of all Russians, he crossed the bounds of national limitation and became a citizen of the world.

Dostoevsky once observed that “for the narrator, for the poet, there may be other objectives than the mere chronicling of daily life: there are the general,

eternal and, it would appear, eternally unexplorable depths of the human soul and character". Dostoevsky was just such an explorer of these aspects.

In the person of Dostoevsky, we are dealing with no ordinary writer. He was a giant, an explorer of new dimensions, a Columbus of the human soul; he revealed to us the great mysteries of the human soul, revealed us to ourselves, but he did not reveal himself, and there is much that he did not succeed in explaining and proving. Dostoevsky's image is both contradictory and indistinct: he assumes alter egos, his character varies; instead of one face we see many, as it were, and we try, each of us individually, in isolation from one another, to comprehend and explain this enigmatic writer. These tasks are beyond the powers of a single person. We need to coordinate our work; we need collaborative criticism, we need a broad exchange of opinion, we need discussion, we need personal contact.

Yes, personal contact is essential. Often it is more important and furnishes more than articles and books. Sometimes brief exchanges of opinions and ideas provide us with a mass of new and useful information, and at this symposium we have an exclusive, almost unbelievable, opportunity to meet all together in one place. For it is not a general congress of literary scholars representing a medley of languages, but a symposium of Dostoevsky specialists, where it is possible to talk about any issues related to Dostoevsky's life and works, without the fear of not being understood.

Personal relations are also essential because we are not medieval alchemists and ought to enjoy close links with one another.

To put it succinctly, the need to set up an international union for researchers into Dostoevsky's life and works is an idea that has been floating in the air for some time. Things could not continue the way they were. A first step needed to be taken and we have taken it.

Fyodor Mikhailovich Dostoevsky was not blessed with good fortune. He had a difficult life, difficulties in pursuing his occupation, and his relations with people were difficult and complex. Some of his difficulties have been passed down to us like a legacy; however, I will talk about this tomorrow and now move on to deal with our aims and objectives.

One of the principal aims of convoking our symposium is the establishment of the International Society of Researchers into the Life and Works of Dostoevsky, but this too I will discuss in detail tomorrow in my report; now, however, I will proceed to the problems on which I would like to focus your attention on and which demand a solution.

If we intend to establish an international society, and I am sure that we will, we need to think about liaison between us. Meetings at congresses alone are

not enough. There is the question of issuing a journal of our own. But how is it to be issued, where is the money to come from and who will be the editor? We need to think about and resolve all this. Personally, I do not believe that we shall be able to put out a journal. But we have to put something out. Perhaps we shall be able to issue an information bulletin every three or four months. Of course, it will not be possible to include articles in it, but we shall be able to learn who is working on what, who intends travelling where, who will be able to visit a colleague. It appears to me that this last question of reciprocal visits is of particular importance. I imagine that in any country, in any city, each of us would be pleased and happy to meet with colleagues and – on the odd occasion – to be useful to them. I would be not only glad to meet with colleagues in Australia, but also to offer them hospitality at home. A bulletin should be helpful in organizing such meetings. People are isolated and it is our ideal to have associates in every country.

The bulletin must contain information about the invitation of specialists to various universities to give lectures on topics related to Dostoevsky's life and works. We must in every way develop and encourage the study of Dostoevsky's work and give members of our society the opportunity to visit different countries.

Perhaps I am too pessimistic regarding the possibility of publishing a journal and we shall be able to put out a journal rather than a bulletin – which would be wonderful. We need to give some thought as to who would take responsibility for issuing a bulletin or journal. If anyone is magnanimously able to offer assistance, I would request him or her to let me know as soon as possible.

It will be essential to discuss the possibility of our society putting out a collection of articles or even perhaps monographs. Who would take upon himself the task of investigating these possibilities?

Other than that, it seems to me that we ought to establish at some university an information centre and library where each of us could send his work. Is such a centre needed? All these issues need to be discussed.

Now let us discuss the publication of the symposium's findings. We need to decide what to issue and how. The International Union of Slavists usually demands that all those wishing to read papers give notice two years before a congress and send in abstracts. But this year they have demanded that full printed versions of the papers be sent out for the Congress, which will take place in Warsaw in 1973. They are providing only resumes of the papers. This is not a bad idea. In future we shall follow their example but, in the meantime, we shall have to try to put out the symposium information ourselves.

Our symposium has already drawn the attention of the international community. From Leningrad, Prague, Warsaw and other cities and countries I have received numerous letters requesting that everything be done to publish all the proceedings of the symposium, including the discussion. It is easy to say they should be published, but how is this to be done? We do not have the wherewithal. I ask every participant in the symposium to give some thought to finding a way out of this situation, so the wolves can be fed and the sheep remain safe. We must solve this problem, or else the symposium's activities will remain in obscurity.

And now for the last of our aims. I shall be brief. Our aims are clearly and distinctly set out in the "Draft Constitution" and in the "Address" to all researchers into Dostoevsky's life and works. The "Address" has been published in many world journals. The "Draft Constitution" and the "Address" have been published in full in the leading Czechoslovakian journal *Československá rusistika* (No. 5, 1970).

In the compilation of these documents, I have devoted much thought and effort to ensuring that every researcher into Dostoevsky's works is able to join our society for the sake of cooperative work. The "Constitution" we shall discuss in detail when we adopt it and I shall deal with the "Address" now. This is what we have written to researchers worldwide into Dostoevsky's works.

"In 1971 the whole of humanity will be marking the 150th anniversary of this Russian writer and thinker of genius, Fyodor Mikhailovich Dostoevsky. Interest in Dostoevsky's life and works is growing day by day and reaching unparalleled heights for the jubilee. Every passing year sees an increase in the number of scholarly works devoted to Dostoevsky, who has long become not just a Russian writer but a world writer as well.

It seems to me that the time has come for those investigating Dostoevsky's life and works in various countries to unite in a single society with the aim of: assisting in the establishment of and development of cooperative ties and collaboration among members of the society, facilitating the exchange of information, publishing a bulletin, reference works and individual monographs, and organizing meetings with colleagues who are visiting other countries. The society will inform its members of opportunities for exchange visits, conduct international congresses, conferences and seminars, and issue a bibliographical guide which includes the names, addresses and publications of those world-wide who are researching Dostoevsky's works. The organizing committee calls on all those researching Dostoevsky's works to take an active part in the society's activities.

There was a time when Dostoevsky dreamt of a "union of all humanity". Decades have gone by, but we are still as far from such "union" as we were in Dosto-

evsky's day. May we researchers of his works through our own union bring about the fulfilment of the great man's dream".

This is what we wrote and now at our symposium we must think how we are to translate all this into reality.

We have a lot of work ahead of us. We have nothing, we are not dependent on anyone, and nobody backs us, but we have energy, determination and the desire for our own association, and this means a lot.

I appeal to you to consider yourselves at this symposium not just participants in but creators of our association. Let each of us decide what and in what area he or she is able to do something useful for the development of our ideas. Maybe it would be expedient for us to set up small commissions of two or three people, each of which would deal with a particular problem.

We must remember that by our present activity we are laying the foundations for future generations of researchers into Dostoevsky's works. For Dostoevsky himself showed us how necessary it was to overcome the narrow confines of national limitations. As a Russian and perhaps the most Russian of all Russians, he overcame his own nationalism, overcame everything that was ephemeral and fortuitous.

This saved him from death. For yes, Dostoevsky did not die. He will live eternally until his great dreams are incarnated in our lives.

APPENDIX C

**Short Opening Speech by Robert Louis Jackson at the XVIIth
IDS Symposium in Boston, August 2019
(accompanied by a letter of the Author to Irene Zohrab)**

A few thoughts. I had been thinking earlier – when I first received the invitation to say a few words here about Dostoevsky – about what his *life* – specifically his ten years of life, if you can call it that, in the Gulag and Siberian exile – has to ‘say’, as it were, to these times, our times, of destruction and destitution, and one of the thoughts that came to mind was the will to struggle. That reminded me of a book I had twenty years or so ago: James L. Rice’s *Dostoevsky and the Healing Art. An Essay in Literary and Medical History* where he cites L. Simonova, a woman who knew Dostoevsky in the mid 1870s, as remembering telling Dostoevsky, on her meetings with him, to avoid climbing stairs. Dostoevsky flew into rage, she recalls: “I don’t want to [avoid stairs], no! no! no! I struggle on purpose – against old age”. Rice himself argues persuasively in this connection that Dostoevsky’s basic *physiological* conflict was “a struggle (*bor’ba*) against his own moribund being”. Now Tolstoy famously noted that Dostoevsky was “all struggle” (*chelovek ves’ borba*) – his words, of course, extended far beyond physiology into the world of psychology and philosophy, to be sure, but there was the stubborn word “*bor’ba*” – at its center. I remember Dr. Dorn in Chekhov’s *Seagull* saying about Konstantin’s play with in a play – “*chto-to est*” – “there’s something in it”. And so say in memory of the book by Rice – “*chto-to-est*”.

But Dostoevsky’s “struggle” – his struggle to survive in Siberia, his will to survive, whatever his involvement with physiology and exercise per se, was motivated and marked by deep and immense *reappraisals* involving social, philosophical, literary, and above all esthetic-religious questions. Romantic ideals and idealism, as he had known them were transmuted (though never entirely) into a *tragic Christian idealism*. Above all, his concerns, though always engaging him personally, extended to all of humanity and human destiny. And the idealism of the past found a new and darker formulation: “*Chelovek na zemle stremitsia k idealu protivopolozhnomy ego nature*”. “Man on the earth strives for an ideal that is contrary to his nature”. Here is statement that Dostoevsky’s heroes and heroines live out with uncertain results. But the idea of the permanent quest for the ideal, an esthetic-spiritual ideal, remains central and, finally, ecumenical, in Dostoevsky’s work and outlook. Perhaps this is too optimistic.

But perhaps Dostoevsky, as we come to know more about him, is overcoming himself.

Robert Louis Jackson
Guilford, CT, July 8, 2019

Dear Irene,

I find in my files this account (above) of my talk at the Boston XVII IDS conference. I worked on this piece a lot prior to the conference constantly making changes, but this is the core of my talk.

I'm going to look for the account, in Russian (around 1990), of my talk with Dolinin – published earlier, too, in the Soviet period, but outside the Soviet Union.

Yours,

Robert

ILLUSTRATIONS



*Исполнительный комитет Международного Общества Исследователей Жизни и Творчества Ф.М.Достоевского. (Международный Симпозиум. Бад Эмс. Сентябрь, 1971 г.)
 Сидят слева направо: профессор А.Н.Гедройи (Бельгия), профессор Р.-Л.Джексон (США)
 д-р Д.В.Гришин (Австралия), профессор Н.А.Нилссон (Швеция), профессор Н.А.Натова (США),
 о.Георгий Флоровский (США), профессор Н.С.Вахрос (Финляндия), профессор В.И.Седуро
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 профессор М.Новиков (Румыния), д-р Г.М.Докс (Австрия), д-р И.И.Доллар (Италия), д-р М.В.
 Джонс (Англия).*

III. 1



III. 2

ПЯТИГОДНИЙ СИМПОЗИУМ ДОСТОЕВСКОГО

РЕЧЬ ПРЕДСЕДАТЕЛЯ ОРГАНИЗАЦИОННОГО КОМИТЕТА ИССЛЕДОВАТЕЛЕЙ ЖИЗНИ И ТВОРЧЕСКОЙ ДЕЯТЕЛЬНОСТИ Ф.М. ДОСТОЕВСКОГО, Д-ра Д.В. ГРИШИНА НА ПЕРВОМ МЕЖДУНАРОДНОМ СИМПОЗИУМЕ, ПОСВЯЩЕННОМ 150-ЛЕТИЮ СО ДНЯ РОЖДЕНИЯ ГЕНИАЛЬНОГО РУССКОГО ПИСАТЕЛЯ 1 СЕНТЯБРЯ 1971 ГОДА

Дорогие коллеги! Я буду говорить о делах и запяч, стоящих перед нами, но прежде чем перейти к теме, разрешите мне от имени Организационного комитета приветствовать Вас, выдучи исследователей жизни и творчества Достоевского, собравшихся сюда из разных стран мира, чтобы отметить на международном симпозиуме 150-летие со дня рождения гениального писателя, русского по происхождению, но принадлежавшего всему человечеству, Федора Михайловича Достоевского.

Я сказал, на "международном симпозиуме". Эти слова имеют огромное значение. Пришел ли это? Завтра я буду делать отчетный доклад в работе Оргкомитета и тогда останусь на всем подробно, а пока скажу только, что в Оргкомитет входят писатели из 16 стран мира, включая СССР, Америку, Францию, Индию, Австралию и Канаду.

В работе симпозиума принимают участие исследователи жизни и творчества Достоевского из 14 стран мира, так что мы можем с полным правом сказать не только, что наш симпозиум международный, но и то, что ничего подобного до настоящего времени в области достоевствоведения еще не было. Скажу больше. Наш симпозиум является знаменем времени.

Достоевский был писателем огромного космического размаха. В своем творчестве он поставил на разрешение не только национальные, но и мировые проблемы. В своем "векстотый век" он мечтал о "единении всечеловеческом", о всемирной гармонии, о создании рая на земле. Оставался всегда русским и даже будучи самым русским из всех русских, он перепахнул рубежи национальной ограниченности и стал гражданином мира.

Как-то Достоевский заметил, что "для повествователя, для поэта могут быть и другие заветы, кроме беговой стороны: есть обилие, вечные и кажутся, вояны несоладимые глубины духа и характера человеческого". Исследователем этих сторон и был Достоевский.

В лице Достоевского мы имеем дело не с обычным писателем. Он был гигантом, открывателем новых измерений. Колумбом творческой души, он открыл нам великие тайны душевного мира, открыл нам нас самих, но не открыл самого себя, много не успел объяснить и доказать. Образ Достоевского противоречив и неограничен, он движется, черты меняются вместо одного лица мы, как бы видим много лиц и пытаемся, каждый в отдельности, в изолированности друг от друга, понять и объяснить этого загадочного писателя. Эти сведения не по плечу одному человеку. Нам нужно координировать нашу работу, нужна дружеская критика, нужен широкий обмен мнениями, нужны дискуссии, нужны личные

встречи. Да, личные встречи необходимы. Часто они важнее и дают больше, чем статьи и книги. Иногда при кратком обмене мнениями и идеями, мы получаем массу нового и полезного, и на этом симпозиуме мы имеем исключительную почти невероятную возможность встретиться всем в одном месте. Ведь это не обычный конгресс лектураторов-представителей из себя смешения языков, а симпозиум специалистов по Достоевскому, где возможно говорить о любых проблемах связанных с жизнью и творчеством Достоевского, но опасаясь, что себя не забудут. Личное общение необходимо и потому, что мы не какими-то средними и не должны быть тесно связаны друг с другом.

Короче говоря, идея необходимости создания международного объединения исследователей жизни и творчества Достоевского неслась в воздухе. Дальше так продолжать не могло. Нужно было сделать первый шаг и мы его сделали.

Федору Михайловичу Достоевскому не везло. У него была трудная жизнь, трудная деятельность, трудные и сложные отношения с людьми. Часть его трагедией, как бы по наследству, перешла и к нам, но об этом я расскажу Вам завтра, а сейчас переключу к нашей цели и задачам.

Одной из главных целей создания этого симпозиума является создание Международного общества исследователей жизни и творчества Ф.М. Достоевского, но об этом также я буду говорить подробно завтра в моем отчетном докладе, а теперь перейду к проблемам, на которые я хотел бы остановить ваше внимание "и которые требуют своего разрешения.

Если мы намерены создать Международное общество, и я уверен, что мы его создадим, так нужно получить о связи между нами. Встречи только на конгрессных недостаточны. Вопрос стоит об издании своего журнала. Но как издавать, где взять денег, кто будет редактором? Обо всем этом нужно подумать и все это решить. Я лично не думаю, что мы сможем издавать журнал.

Но что-то издавать необходимо. Может быть, мы сможем издавать раз в три-четыре месяца, информационный бюллетень? Конечно, в нем нельзя будет помещать статей, но из него можно будет знать, кто над чем работает, кто куда намерен ехать, кто какой из коллег собирается посетить. Мы хотим, что последний вопрос о взаимопомощи имеет особую важность. Я полагаю, что в любой стране, в любой городе каждый из нас будет рад и счастлив встретиться с коллегами, и в противном случае, быть позванными им. Я не только буду рад встретиться с коллегами из Австралии, но и пригласить их у себя. Бла-

гоприятель должен помочь организовать подобные встречи. Люди одиноки, ведь идеалом будет - в каждой стране иметь близких.

В бюллетене необходимо помещать информацию о приглашениях в те или иные университеты специалистов для чтения лекций на темы, связанные с жизнью и творчеством Достоевского. Мы должны привлечь и развить и поощрить изучение творчества Достоевского и давать возможность членам нашего общества посетить различные страны.

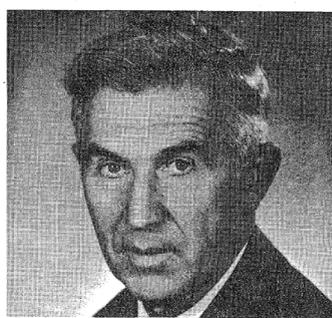
Может быть, я смотрю слишком пессимистически на возможность издания журнала, и мы сможем издавать не бюллетень, а журнал, что было бы великолепно. Нужно подумать и о том, кто взял бы на себя дело издания бюллетеня или журнала. Если кто сможет великодушно предложить свою помощь, то я прошу бы заранее сообщить мне.

Необходимо будет обсудить вопрос о возможности издания наших материалов сборником статей, а может быть и монографий. Кто смог бы взять на себя организацию этих возможностей?

Кроме того, мне кажется, что нам следует бы создать при каком-нибудь университете информационный центр - информационную службу, куда каждый из нас послал бы свои труды. Нужен ли подобный центр? При каком университете создать его? Все эти вопросы нужно обсудить.

Теперь поговорим об издании международного симпозиума. Нужно решить что и как мы будем издавать. Международное объединение симпозиумов обычно требует от всех желающих читать доклады за два года до конгресса сообщения тем и присылать комплекты. Но в этом году они потребованы, чтобы были высланы также иллюстрированные тексты докладов для конгресса, который состоится в 1973 году в Варшаве. Если мы сможем только решить проблему, то в будущем мы сможем их пригласить, но в настоящее время нужно как-то постараться издать материалы симпозиума самим. Куда послать материалы, куда привлечь внимание международной общественности. Из Ленинграда, Праги, Берлина и других городов и стран я получил много писем с просьбой сделать все возможное, чтобы опубликовать все материалы симпозиума, включая дискуссии. Легко сказать "опубликовать" но как это сделать? У нас нет средств. Я прошу каждого участника симпозиума подумать, как найти выход из положения, чтобы и воли были сыты, и овцы целы. Разрешить эту проблему из положения, чтобы и действительность симпозиума останется во мрак неизвестности.

И последнее о наших целях. Я буду краток. Наши цели четко и ясно изложены в "Проекте устава", и в "Обращении" ко всем исследователям жизни и творчества Достоевского. "Обращение" было опубликовано во многих журналах мира. "Проект устава" и "Обращение" были опубликованы целиком в ведущем журнале Хельсинки "Международная русистика", номер 5, 1970 год. При составлении этих документов я много думал и стремился к тому, чтобы каждый исследователь творчества Достоевского мог войти в наше общество для лучшей работы. Об "Уставе" мы будем говорить подробно, когда будем его принимать, а на "Обращении" я остановлюсь сейчас. Вот что писали мы исследователям творчества Достоевского всего мира:



Д-р Д. В. Гришин. Председатель Организационного Комитета Международного Общества Исследователей Жизни и Творчества Ф. М. Достоевского.

"В 1971 году не человечество будет отмечать 150 лет со дня рождения гениального русского писателя и мыслителя Федора Михайловича Достоевского. Намеяе к жизни и творчеству Достоевского растет с каждым днем и в области писателя Достоевского научные работ, посвященные научным работ, посвященные Достоевскому, который давно уже стал не только русским писателем, но и писателем мира. Думаем, что пришла пора исследователям жизни и творчества Достоевского из различных стран объединиться в одно общество, целью которого будет помощь в установлении и развитии дружеских связей и сотрудничества между членами общества, осуществление обмена информацией, издание бюллетеня, сборника и отдельных монографий. Организация встрет с коллегами, приезжающими в другие страны. Общество будет информировать своих членов о возможных взаимопомощи, проводить международные съезды, конференции и семинары, издавать библиографический справочник с именами, адресами и перечис-

лением трудов исследователей жизни и творчества Достоевского всего мира.

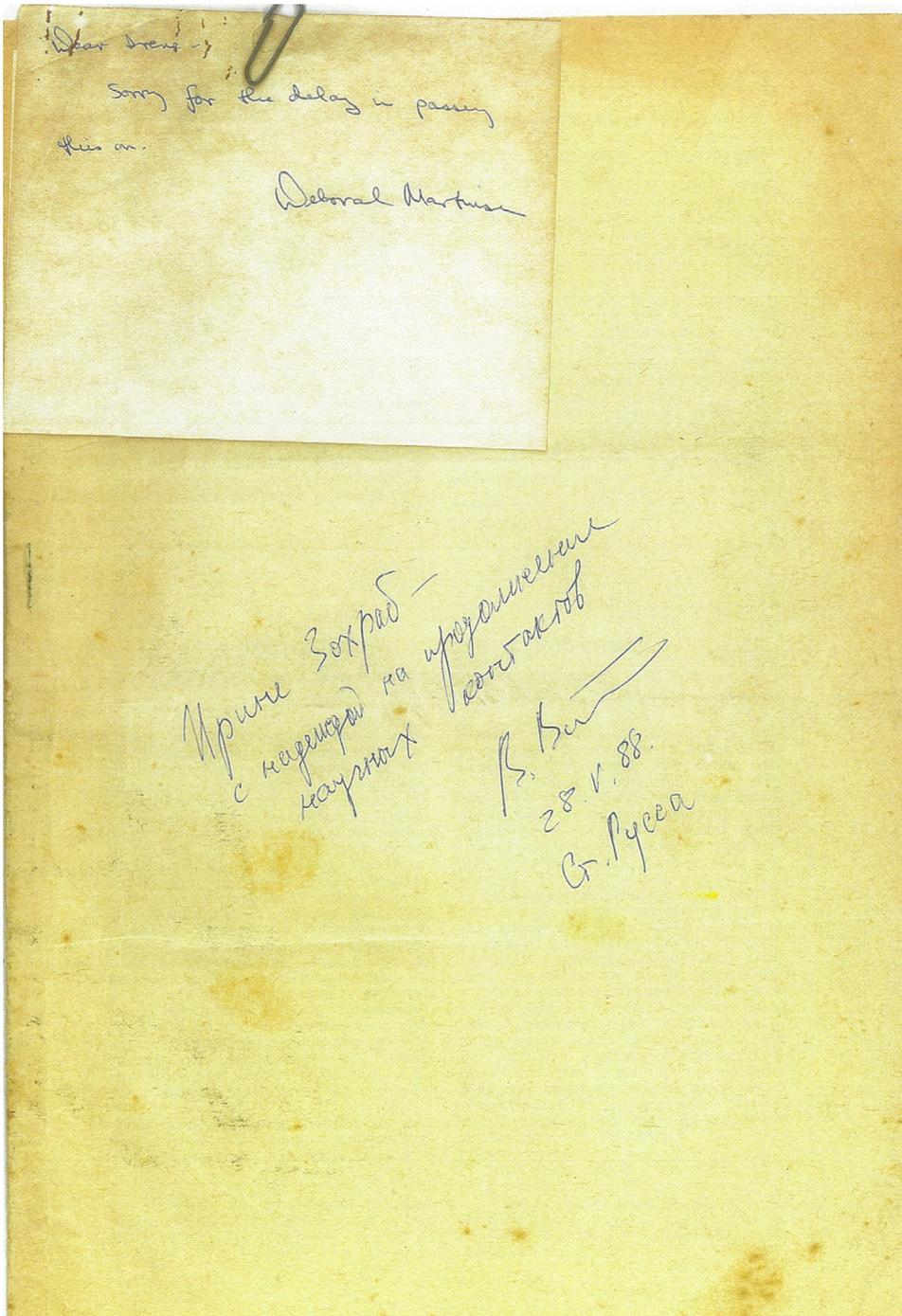
Организационный комитет примет участие в исследовании творчества Достоевского, принимая самое активное участие в деятельности общества. Коллеги, Достоевский мечтал о "всечеловеческом единении". Пройди десятилетия, но до "всечеловеческого" все так же далеко, как было при Достоевском. Пусть же мы, исследователи его творчества, своим объединением положим начало объединению мечтам великого человека."

Мы что писали и теперь на нашем симпозиуме должны подумать, как все это осуществить. Работы вперед много. У нас ничего нет, мы ни от кого не зависим и никто не стоит за нашей спиной, но у нас есть энергия, воля и желание иметь свое общество, а это много значит.

Я обращаюсь к вам с призывом почувствовать себя на этом симпозиуме не только участниками, но и создателями нашего общества. Пусть каждый решит, что и в какой области он может сделать полезного для развития наших идей. Может быть нам целесообразно создать маленькую комиссию из двух-трех человек, чтобы каждая занималась какой-нибудь одной проблемой.

Нужно помнить, что своей деятельностью в настоящее, мы закладываем основы для работы исследователей творчества Достоевского будущих поколений. Ведь сам Достоевский показал нам, как нужно не продолжать узкие рамки национальной ограниченности. Будучи русским, он, может быть, самым русским из всех русских, он преодолел свой национализм, преодолел все предрассудки и суеверия.

Это спасло его от смерти. Да, Достоевский не умер. Он будет жить вечно, до тех пор пока не воплотится в жизнь его великие мечты.



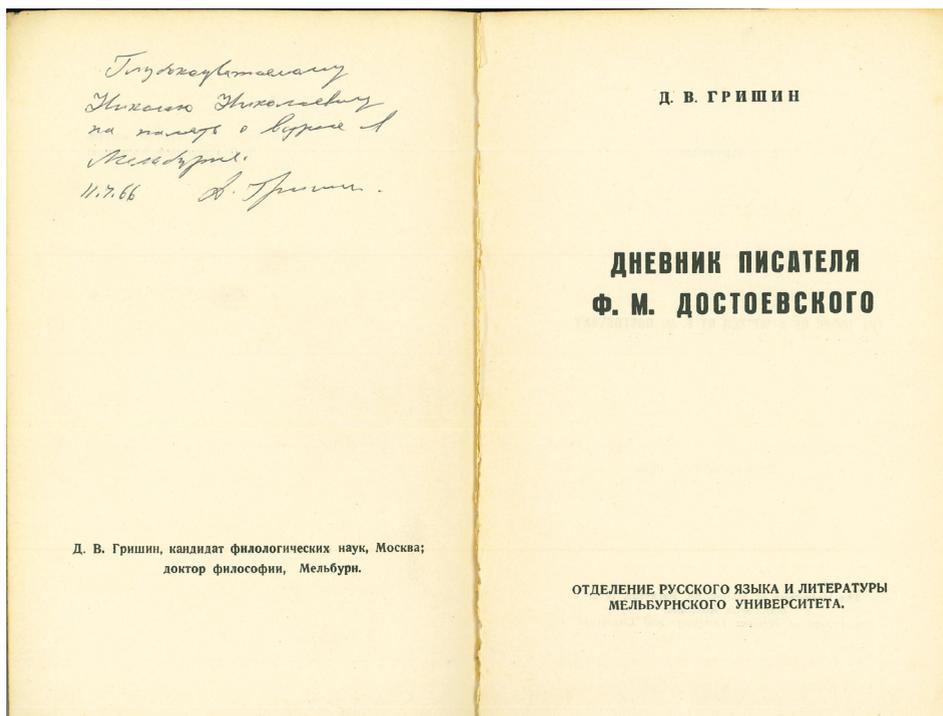


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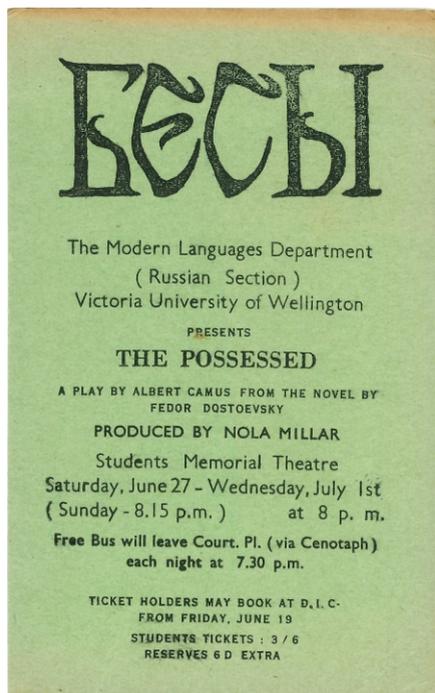
Дарю книгу Николаю Николаевичу
 на память о встрече в
 Москве 22/6/64.
 И. Зохрав

АФОРИЗМЫ И ВЫСКАЗЫВАНИЯ
 Ф. М. ДОСТОЕВСКОГО

III. 6



III. 7



III. 8

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No. 8

INTERNATIONAL SYMPOSIUM ON F. DOSTOEVSKY

Sept. 1 - 5, 1971.

To commemorate the sesquicentennial anniversary of the birth of F. Dostoevsky an International Symposium was held at Bad Ems, West Germany, from September 1 - 5, 1971, at which an international association for Dostoevsky studies to be known as the International Dostoevsky Society, was formed. Its membership now includes distinguished scholars from Western Europe, North America, Scandinavia, parts of Eastern Europe and Australasia. It is hoped that symposia under the Society's auspices may be held every 3 or 4 years, normally in some part of Europe.

The guiding spirit behind the Symposium and its initiator was Dr. Dmitry Grishin of the University of Melbourne, who acted as President of the Organising Committee. Several years ago Dr. Grishin began to pioneer the idea to form such an International Society and has since then persistently and with determination worked to make it a reality. Dr. Grishin read the Inaugural Address, entitled "Aims and Purposes of the Symposium" and also a paper on "Dostoevsky - Man, Writer and Myth".

Professor Nadine Natov of the George Washington University, U.S.A., assisted Dr. Grishin with the organisation of the Symposium, as did Professor R. Neuhäuser, of the University of Western Ontario, Canada.

Dostoevsky specialists from 13 countries took part in the Symposium and read some 36 papers. The Inaugural Session opened with Dr. Grishin's address, which was followed by Professor Robert Louis Jackson (Yale University, U.S.A.) on "Dostoevsky: A Vision in Motion". Then came three reports: Mihai Novicov (University of Bucarest, Romania) "The Modern Perception of Dostoevsky's Work: Dialectics of Affirmation and Negation"; George Florovsky (Princeton University, U.S.A.) "A Re-study of The Brothers Karamazov"; and Horst-Jurgen Gerigk (University of Heidelberg, Germany) "Dostojewskijs Selbstverständnis als hermeneutisches Problem".

The other papers were subdivided into three sections under the following headings:

1. Dostoevsky in Social, Religious and Philosophical Perspectives.

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МЕЖДУНАРОДНЫЙ СИМПОЗИУМ ДОСТОЕВСКОГО

БАД ЭМС / 1-5 СЕНТЯБРЯ 1971/

В честь 150-летия со дня рождения Ф.М.Достоевского, в Бад Эмсе (Западная Германия), был проведен Международный Симпозиум Исследователей Жизни и Творчества Ф.М.Достоевского. На этом Симпозиуме было организовано Международное Общество, членами которого в настоящее время являются известные ученые из разных стран мира: Америки, СССР, Чехословакии, Канады, Бельгии, Новой Зеландии, Финляндии, Франции и других стран.

Вдохновителем и инициатором этого симпозиума, а также и основателем Общества исследователей жизни и творчества Достоевского является д-р Дмитрий Владимирович Гринин, из Мельбурнского университета. Несколько лет назад, д-р Гринин решил начать работу по созданию такого Общества. Настоятельно и упорно, преодолевая многочисленные препятствия, д-р Гринин добился выполнения поставленной цели.

Профессор Н.А.Напова из Джорджтаунского университета, принимала самое активное участие в подготовке и проведении симпозиума, оказав д-р Гринину огромную помощь. Активное участие в подготовке симпозиума принимал также профессор Р. Нохузер из Канады.

В симпозиуме приняли участие исследователи Достоевского из 14 стран. Было прочитано 36 научных докладов и статей, связанных с жизнью и творчеством Достоевского. Открыв переписку творческого заседания, приветствуя делегатов и участников симпозиума, председательствовавший в Комитете, Д.В.Гринин прочитал вступительный доклад. Д-р Гринин говорил о целях и задачах симпозиума, а также, прочитал доклад на тему: "Достоевский — человек, писатель и мир".

После приветственной речи д-ра Гринина выступил с докладом профессор Р.Л.Джонсон (Иельский ун-т, США) на тему: "Достоевский: образ в движении". Затем выступил с докладом профессор М.Никонов (Бухарестский ун-т, Румыния), на тему: "Современное восприятие творчества Достоевского: диалектика утверждения и отрицания". Затем последовали доклады: о.Г.Горького (Пинтоновский ун-т, США), "Перспектива Братства Карамазовых" и западногерманского литературоведа, д-ра Х.-И.Гермина (Гейдельбергский ун-т), "Самознание Достоевского".

Остальные доклады были распределены на три тематические группы:

1. Достоевский: социальные, религиозные и философские аспекты.
2. Творчество Достоевского с точки зрения сравнительной перспективы.
3. Достоевский как художник.

В первом разделе с интересными сообщениями и воспоминаниями о семье Достоевского выступила отдаленная родственница Достоевского Ольга Фабья-Фейн.

Последующими докладами в этом разделе были: д-р Малкольм Джонс (Ноттингемский ун-т, Англия), "Поиски идеала в творчестве Достоевского", профессор Д.Фрэнк (Принстонский ун-т, США), "История и мир Достоевского", профессор Д.Григорин (ун-т Георгтаун, США), "Достоевский и русское религиозное возрождение", профессор Майкл Юр (Индерапал), "Достоевский и русский реализм", профессор Р.Нохузер (ун-т Западной Канады), "Сотворившая реальность и герои в раннем творчестве Достоевского", Лотескинский и психология Фурье", д-р Н.Полторский (Санктпетербургский ун-т, США), "Легенда о великом инквизиторе в истолковании Николая Бердяева", профессор Леон Сиксон (Госуда ун-т штата Флорида, США), "Утопиям у Достоевского и Хаксли".

Во втором разделе Симпозиума были прочитаны следующие доклады:

— Д-р И.Керр (Контекстуальный ун-т, США), "Концепция красоты у Достоевского и Митшера", профессор Р.Лаут (Мюнхенский ун-т, Германия), "Могучество" Ф.Якоби и "Бесы" Достоевского", профессор А.Вайсбергер (Брюссельский ун-т, Бельгия), "Визуальность Фальстафа в Достоевском", д-р М.Ханен (ун-т Зап. Техаса, США), "Метафоризация Достоевского в сети интеллектуальной Нитше", д-р Мария Виднас (ун-т Хельсинки, Финляндия), "Преддествиями Двойная Достоевского", профессор Темира Нахумес (ун-т Палиноя, США), "Визуальное тематическое исследование о современном литературном искусстве", профессор Т.Николюк (Бухарестский ун-т, Румыния), "Достоевский и романская литература в период между двумя войнами", д-р Ирвин Доллар (Падуйский ун-т, Италия), "Изучение творчества Достоевского в Италии", профессор И.И.Седуро (Нью-Йоркский Политехнический Институт, США), "Достоевский в русской критике заграничной", профессор Виктор Крупицкий (Пенсильванский ун-т, США), "Достоевский и Аполлон Григорьев".

В третьем разделе Симпозиума были прочитаны доклады: профессора Ни ван дер Зита (Амстердамский ун-т, Нидерланды), "Отрешенность в первой части 'Преступления и наказания'", профессор И.Вихарос (ун-т Хельсинки, Финляндия), "Концепция фантастического у Достоевского", профессор И.Перуашиня (Монреальский ун-т, Канада), "Восприятие мира у Достоевского", профессора И.Гейрдин (Бруклинский ун-т, Бельгия), "Достоевский в театре: новые аспекты критики", М.М. Д. Арбан (Париж, Франция), "Le Zehn-ten", "Вместе с собой", профессор Р.-Л.Джексон (Иельский ун-т, США), "Новаторские соображения по вопросу идеологической мотива души в 'Кроткой'", д-ра В.Шмидта (Мюнхенский ун-т, Германия), "Генетическая опистология и разглагольствование жанра, как ведущий фактор 'Двойника'", профессор Н.А.Напова (Ильинский ун-т, Германия), "Генетическая опистология и разглагольствование жанра, как ведущий фактор 'Двойника'", профессор Н.А.Напова (Ильинский ун-т, Германия).



Исполнительный комитет Международного Общества Исследователей Жизни и Творчества Ф.М.Достоевского, (Международный Симпозиум, Бад Эмс, Септември, 1971 г.): профессор Р.-Л.Джексон (США), д-р Д.В.Гринин (Австралия), профессор И.А.Вихарос (Венгрия), профессор И.А.Напова (США), о.Горький (Флоридский ун-т, Канада), профессор Р.Н.Седуро (Италия), профессор Р.Лаут (Зап. Германия), профессор М.Никонов (Румыния), о-р И.И.Доллар (Австрия), о-р И.И.Доллар (Италия), о-р М.В.Джонс (Англия).

США), "Единство образа и этического замысла в творчестве Достоевского", профессора Н.О.Иванссона (Стокгольмский ун-т, Швеция), "Антилитература, как стилистический прием в 'Преступлении и наказании'", профессор Л.Р.Женеского (Нью-Йоркский ун-т, США), "Некоторые особенности языка Достоевского в 'Бесах'", и профессор Ф.Сали (Нью-Йоркский ун-т, США), "К вопросу о типологии персонажей Достоевского".

Доклады подчеркивали особый характер гения Достоевского, его обширное значение и его отношение к современному миру.

Участники симпозиума пришли к выводу, что хотя Достоевский был типично русским, и может быть, самым русским из всех русских, он в то же время был и гражданином мира. Поэтому, исследование его жизни и творчества является весьма важной деятельностью во всех странах мира.

Симпозиум одобрял мнение, что взаимодействие между исследователями Достоевского послужит интересам мировой общечеловеческой.

На Симпозиуме был принят устав Общества и избран Исполнительный Комитет, в состав которого вошли представители от 14 стран. Профессор Илья Иванссон был избран президентом, д-р Д.Гринин — первым заместителем, профессор Н.А.Напова — ученым секретарем, профессор Нохузер — редактором бюллетеня Общества.

От Новой Зеландии, представителем Исполнительного Комитета была назначена д-р Персерман из ун-та Оттаво.

На Симпозиуме также было принято официальное решение, способствовать дальнейшим

исследованиям Достоевского, принимать активное участие в работе Общества и развивать тесную связь между учеными разных стран.

Общество намеревается издавать бюллетень, создавать тесные связи, симпозиумы, конференции, организовывать визиты-поискования, издавать сборники и отдельные монографии.

Решение провести первый международный симпозиум в Бад Эмсе, оказалось весьма удачным. Бад Эмс, маленький оживленный городок, расположенный на берегу Рейна, в конце прошлого столетия это был очень популярный курорт, куда приезжали представители высшего русского общества. Гостиница "Русский Двор" и великолепная русская православная церковь, до сих пор сохранились как напоминания этого периода.

В Бад Эмсе часто бывала и Достоевский с семьей. Участники симпозиума посетили те гостиницы, в которых останавливался Достоевский. К сожалению и удивлению участников Симпозиума, ни одна из этих гостиниц не была обозначена мемориальной доской, напоминающей о пребывании великого писателя, и, только в результате настоятельных просьб со стороны Организационного Комитета, городское управление мемориальную доску на доме где Достоевский жил в течение трех сезонов и где он продолжал работать над своим произведением.

В русской православной термине сложилось торжественное богослужение с участием Владыки Иоанна Шаховского, Архиепископа Сан-Франциско и Западных Соед. Штатов, о.Горький Флоридский и профессор Дмитрий Гринин.

В один из последующих дней

была отслужена панихида по Достоевскому. Эта служба проводилась неформальным инициативным инициативным панихиды по великому писателю, отслуженная в хоромы ему знакомой церкви, расположенной в городке, где он часто бывал, и присутствии исследователей его жизни и творчества и при участии современной семьи Достоевского, как например, Ольга де Фабья-Фейн.

Совсем того, что это событие неопознано, еще более углубило произведенное впечатление.

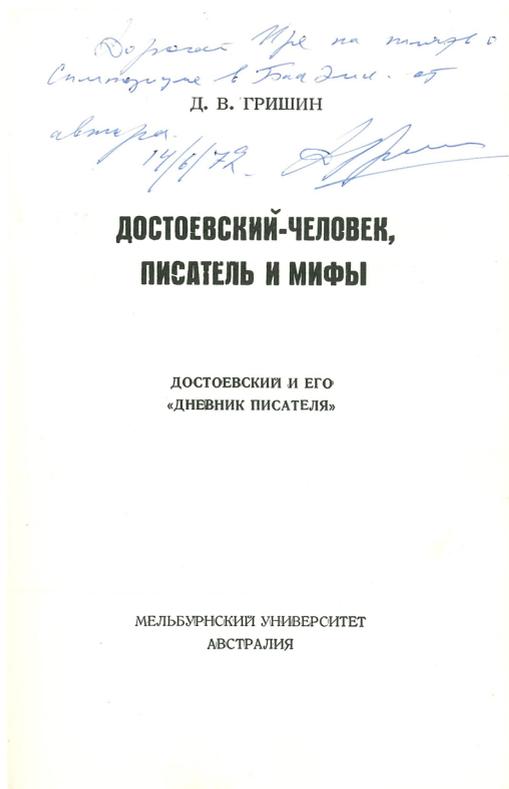
Как часто случается на конгрессах, самые плодотворные дискуссии происходили вне официальных заседаний, во время прогулок вдоль реки Лан или по лесистым холмам по направлению к старинному замку Штольценфельде, расположенному на Рейне во время обоев и ужинов, которые часто бывали в ресторанах, на открытом воздухе, в горах, окружающих Бад Эмс.

Даже нетерпеливые международные съезды безоговорочно признали, что это был Симпозиум с особым характером и который останется навсегда особенно памятным.

ИРИНА ЭСМ

(Участница Симпозиума из Новой Зеландии)





III. 11



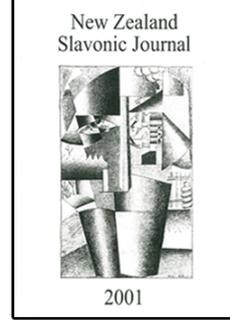
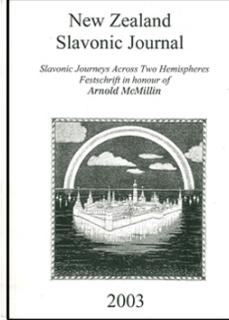
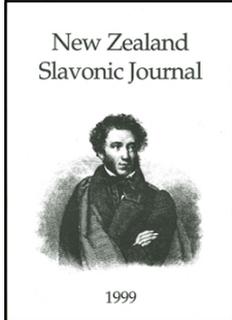
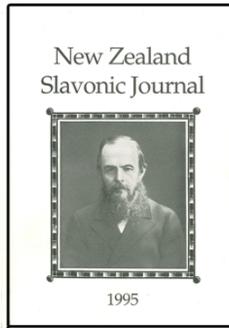
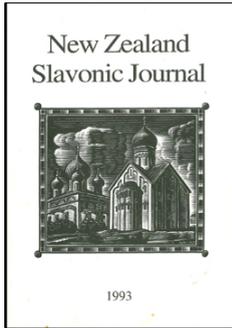
III. 12



III. 13



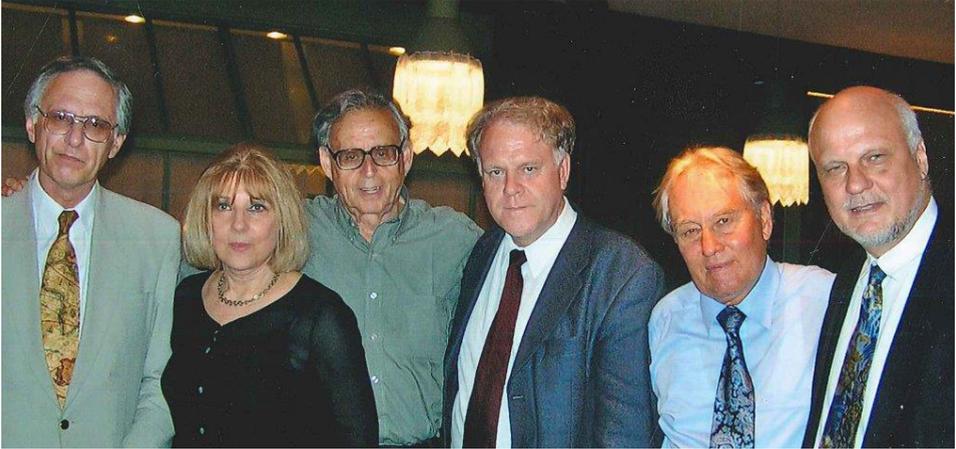
III. 14



III. 15



III. 16



III. 17



III. 18



III. 19



На всякий случай обращая Ваше внимание на то, что записка «Желание» - Мауэрского, а не Додоровского. Как помню еще вичи-Ариде, тогдашний ошибочный журнал ее с пропавшей «Дневник» литературы «Додоровский» вовсе не ставил своей задачей записка в нем только «положительные факты» и в «Дневнике»

Надо учесть, что большая часть атрибуции Виноградский Греховский по «Греховский» также не поварку также не обоснованной.

С уважением

III. 20